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THE GARDEN OF THE SOUL: Bishop Challoner's original Edition reprinted
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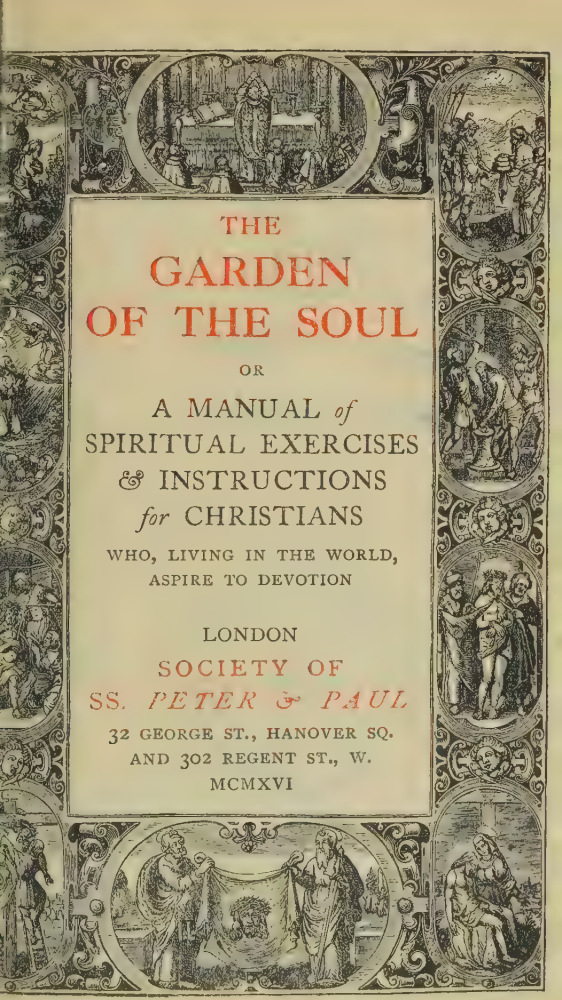

THE GARDEN OF THE SOUL

OR

A MANUAL *of* SPIRITUAL EXERCISES & INSTRUCTIONS *for* CHRISTIANS

WHO, LIVING IN THE WORLD, ASPIRE TO DEVOTION

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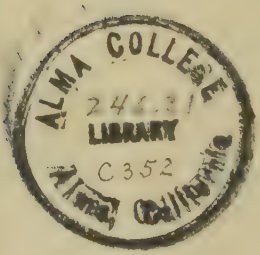


ADVERTISEMENT

THE first edition of "The Garden of the Soul," *by Bishop Challoner, was published in* 1740, *and it was reprinted without alteration in* 1741. *The present volume is a reprint of the* 1741 *impression.*

The publishers' purpose in reverting to the original text cannot better be displayed than by the quotation of a passage from Dr. Edwin Burton's "Life and Times of Bishop Challoner": "*So popular has been 'The Garden of the Soul,' so varied have been the countless editions, so numerous the added features, that at length, after* 170 *years, it has been edited out of all recognition. It has even come to pass that, in the constant addition of new devotions and the consequent need of omitting some portion of*

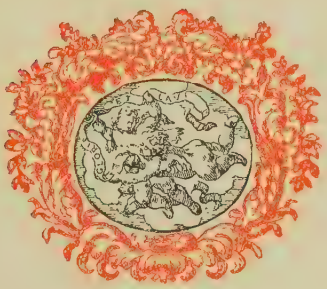
the original contents, Dr. Challoner's original purpose has been lost sight of, with the result that these modern editions no longer embody the author's main idea. For Dr. Challoner's 'Garden of the Soul' was not a mere collection of prayers. It was designed to be a brief guide to the spiritual life, containing not prayers only, but information, instructions, and much practical advice. . . . There are long sections devoted to the consideration 'of the ordinary actions of the day,' 'the necessary virtues to be exercised every day,' and 'preservatives and remedies against sin.' This portion of the book, which has disappeared from the modern editions, is in effect a miniature treatise on the spiritual life."

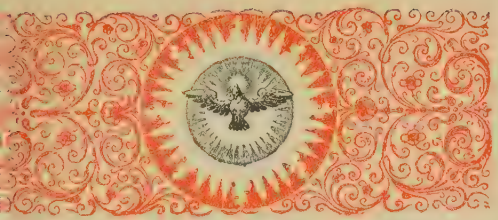
In the present reprint certain necessary changes have been made. The lists of holidays of obligation (then no less than thirty-six in number), days of fasting and abstinence, etc., have been corrected into conformity with present-day usages; vespers and complin have required altering in the same sense; the invocation "Mater boni consilii" has been added to the Litany of Our Lady; and three or four sentences, over-explicit according to modern standards, in the Examination of Conscience have been modified.

The section (pp. 147–153) devoted to Bene-

ction has a particular interest because "it is he first description of Benediction given in any English prayer-book. At this time Benediction was only in practice in the chapels attached to mbassies or country-houses" ("Life and Times of Bishop Challoner," *supra*).

With regard to format, *this book is of approximately the same size as the editions of* 1740 *and* 1741, *and type of identical character and size has been used for it* (*technically known as "Caslon small pica," a type designed in the early years of the* 18*th century*). *The first editions, however, were printed in black only.*





BISHOP CHALLONER

BISHOP *Challoner* was born in 1691. He was educated at *Douai*, a place with which the present war has made everyone familiar; and after spending twenty-six years there as student, professor, and superior, came back to England in 1730. Eleven years later he was consecrated as Coadjutor to Bishop *Petre*, whom he succeeded as Vicar Apostolic of the Midland District in 1758.

His death was hastened by the Gordon Riots, which lasted nearly six days . . . "the illuminations" caused by the flames "impressing the spectators at a distance with the idea that the whole metropolis was burning."[1]

The Bishop, who was then in his eighty-ninth year, never recovered the shock he had

[1] Political Magazine for June and July, 1780

received from the burning of his churches, and the ruin inflicted on so many of his people. He died in January, 1781.

His character was summed up by his friend Dr. *Milner* in the following words:

"When I say that Bishop *Challoner* was a model of Christian virtue, every breast glows with a conviction of the truth; whatever I can allege in his commendation will barely answer the idea you have already formed of him; and when, on every occasion, I represent Bishop *Challoner* as a Saint, I say no more of him after his death than all who knew him have said of him during his life."[1] He was interred at *Milton* in Berkshire. The entry made in the Registry on the occasion by the Rector, the Revd. James George *Warner*, deserves to be recorded:

> "*Anno Domini* 1781, Jany. 22, buried, the Revd. Dr. *Richard Challoner*, a popish priest, and titular Bishop of London and Salisbury; a very pious and good man, of great learning and extensive abilities."

[1] *Husenbeth's* Life of Bishop *Milner*, p. 12.

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THE GARDEN *of the* SOUL

CHRISTIAN DOCTRINE

or, a

Summary of Christian Faith and Morality

SECTION I

WHAT EVERY CHRISTIAN MUST BELIEVE

1. EVERY Christian must believe that there is one God, and no more than one God: that this God is a pure Spirit, the Lord and maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present, knows and sees all things, can do all things whatever he pleases, and is infinite in all perfections.

2. Every Christian is bound to believe, that in this *one God* there are *three several persons*, perfectly equal, and of the same substance: The *Father*, who proceeds from no one; the *Son*, who is born of the Father before all ages; and the *Holy Ghost*, who proceeds

eternally from the *Father* and the *Son*. And that these three persons have all the same age, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe, that this God created the *angels* to be with him for ever, and that one part of them fell from God by sin, and became *devils*. That God also created *Adam* and *Eve*, the first parents of all mankind, and placed them in the earthly *paradise*; from whence they were *justly* banish'd for the sin they committed in eating of the *fruit* of the *forbidden tree*: and that by this transgression of *Adam* we are all born in sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this Saviour of all mankind, *Jesus Christ*, the Son of God, true God, and true man; *perfect God* from all eternity, equal to his Father in all things; and *perfect man*, from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe, that this *Jesus Christ* our Saviour, who had been long foretold by the prophets, was at God's appointed time conceived in the womb of the Virgin *Mary* by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin. That during the time of his mortal life,

he founded the Christian religion by his heavenly doctrine and wonderful miracles, and then offer'd himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace and salvation for us. And that neither mercy, nor grace, nor salvation, either can, or ever could, since *Adam's* fall, be obtain'd any otherwise, than through this death and Passion of the Son of God.

6. We must believe, that Jesus Christ, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased at different times to manifest himself to his disciples, and then ascended into heaven in their sight; where as man he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the *Catholick* or universal *Church* of Christ, of which he is the perpetual head, and his spirit the perpetual director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This church is always *one*, by all its members professing one faith, in *one* communion, under *one* chief pastor succeeding St. *Peter*, to whom Christ committed his

whole flock, St. *John* xxi. 15, 16, 17. This same church is always *holy*, by teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *Catholick* or universal, by subsisting in all ages, by teaching *all* nations, and maintaining *all* truths; she is *apostolical*, by deriving her *doctrine*, her *communion*, her *orders*, and her *mission*, by an uninterrupted succession, from the *apostles* of Christ.

8. With this *Catholick* Church the scriptures both of the Old and New Testament were deposited by the apostles: she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all Christians for the rule of their faith and practice.

9. We must believe that Jesus Christ has instituted in his church seven sacraments, or mysterious *signs* and instrumental *causes* of divine *grace* in our souls. *Baptism*, by way of a *new birth*, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the *Holy Ghost* by the imposition of the hands of the successors of the apostles, *Acts* viii. The *Blessed Eucharist*, which feeds and nourishes our souls with *the body and blood* of Christ, really present under the forms of bread and

wine, or under either of them. *Penance*, by which penitent sinners are *absolved* from their sins, by virtue of the commission given by Christ to his ministers, St. *John* xx. and St. *Matt.* xviii. *Extreme Unction*, which wipes away the relicks of sin, and arms the soul with the grace of God in the time of *sickness*, St. *James* v. *Holy Orders*, by which the ministers of God are *consecrated*. And *Matrimony*, which, as a sacred sign of the indissoluble union of Christ and his church, unites the married couple in a holy band, and imparts a grace to them suitable to that state, *Eph.* v.

10. We must believe, that *Jesus Christ* has also instituted the great *Eucharistick Sacrifice* of his body and blood, in remembrance of his death and Passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to Jesus Christ, and with him, and through him, we *adore* God in spirit and truth, give him *thanks* for all his blessings, obtain his *grace* for ourselves and the whole world, and *pardon* for all our sins, and those of the living and the dead.

11. We must believe that there is, in the Catholick or universal Church of God, a *communion of saints*, by means of which we communicate with all *holy ones*, and in all

holy things. We communicate with the saints in heaven, as our fellow-members under the same head Christ Jesus; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful, (who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering) by offering prayers and alms and sacrifice to God for them.

12. We must believe also the necessity of divine *grace*, without which we cannot make so much as one step towards heaven. And that all our good, and all our merits, are the gifts of God. That Christ died for all men. That God is not the author of sin; and that his grace does not take away our free-will.

13. We must believe that Jesus Christ will come from heaven at the last day to judge us all. That all the dead, both good and bad, shall arise from their graves at the sound of the last trumpet, and shall be judg'd by him according to their works. That the good shall go to heaven with him, body and soul, to be happy for all eternity, in the enjoyment of the soveraign good; and that the wicked shall be condemn'd, both body and soul, to the torments of hell, which are most grievous and everlasting.

SECTION II

WHAT EVERY CHRISTIAN MUST DO, IN ORDER TO LIFE EVERLASTING

If thou wilt enter into life, keep the commandments.— St. Matt. xix.

1. EVERY Christian, in order to life everlasting, must *worship* God as his first beginning and last end. This *worship* is to be perform'd first by *faith*, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2*dly*, by *hope*, which honours the infinite power, goodness, and mercy of God, and the truth of his promises, and upon these grounds raises the soul to an assured expectation of mercy, grace and salvation, through the merits of Jesus Christ. 3*dly*, by *charity*, which teaches us to love God with our whole hearts, for his own sake, and our neighbours as ourselves, for God's sake. 4*thly*, by the virtue of *religion*, the chief acts of which are *adoration*, *praise*, *thanksgiving*, *oblation* of ourselves to God, *sacrifice* and *prayer*, which ought to be the daily employments of a Christian soul.

2. We must fly all idolatry, all false religion

and superstition, under which name are comprehended all manner of *divinations*, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of *omens*, *dreams*, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependance a Christian soul ought to have on him.

3. We must reverence the name of God and his truth, by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days that he has order'd to be sanctified, or kept holy.

5. Under God we must love, reverence, and obey our parents, and other lawful superiors, spiritual and temporal, and observe the laws of the church and state. As also we must have a due care of our children, and of others that are under our charge, both as to their soul and body.

6. We must abstain from all injuries to our neighbour's person, by murder, or any other violence; and from all hatred, envy, and desire of revenge. As also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words,

and actions, beyond the lawful use of the marriage-bed.

8 We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good nature, by detraction or rash judgment; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so we are also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

SECTION III

GOSPEL-LESSONS TO BE PONDER'D AT LEISURE BY EVERY CHRISTIAN SOUL

(1) ENTER ye by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there are that go in thereat: how narrow is the gate, and strait the way, that leadeth to life, and few there are that find it! St. *Matt.* vii. 13, 14.

(2) Many are call'd, but few chosen, St. *Matt.* xx. 16, xxii. 14.

(3) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. But he that doth the will of my Father that is in heaven, St. *Matt.* vii. 21.

(4) What doth it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? St. *Matt.* xvi. 26.

(5) One thing is necessary, St. *Luke* x. 42.

(6) He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth me, is not worthy of me, St. *Matt.* x. 37, 38.

(7) He that shall deny me before men, I

will also deny him before my Father that is in heaven, St. *Matt.* x. 33. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he shall come in the glory of his Father with the holy angels, St. *Mark* viii. 38.

(8) Fear not them that kill the body, but are not able to kill the soul; but rather fear him that can destroy both soul and body in hell, St. *Matt.* x. 28.

(9) He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal, St. *John* xii. 25.

(10) If any man will come after me, let him deny himself, and take up his cross, and follow me, St. *Matt.* xvi. 24.

(11) Every one of you that doth not renounce all that he possesseth, cannot be my disciple, St. *Luke* xiv. 33.

(12) If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple, St. *Luke* xiv. 26, 27.

(13) The friendship of this world is enmity with God. Whosoever therefore will be a friend of this world, is made the enemy of God, St. *James* iv. 4.

(14) Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doth the will of God abideth for ever, 1 St. *John* ii. 15, 16, 17.

(15) Except you be converted, and become as little children, you shall not enter into the kingdom of heaven, St. *Matt.* xviii. 4.

(16) Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted, St. *Matt.* v. 3, 4, 5.

(17) Wo to you that are rich, because you have your consolation.—Wo to you that laugh now, for you shall mourn and weep, St. *Luke* vi. 24, 25.

(18) Come to me all you that labour, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet, and my burthen light, St. *Matt.* xi. 28, 29, 30.

(19) Whosoever exalteth himself shall be humbled; and he that humbleth himself, shall be exalted, St. *Matt.* xxiii. 12.

(20) God resisteth the proud, and to the humble he giveth grace, St. *Peter* v. 5.

(21) Take heed that you do not your justice before men, that you may be seen by them; otherwise you shall have no reward of your Father who is in heaven, St. *Matt.* vi. 1.

(22) No man can serve two masters.—You cannot serve God and mammon, St. *Matt.* vi. 24.

(23) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, &c., St. *Matt.* vi. 19, 20.

(24) Seek first the kingdom of God, and his justice, and all these things shall be added unto you, *v.* 33.

(25) If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live, *Rom.* viii. 13.

(26) Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 *Cor.* vi. 9, 10.

(27) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* you are, 1 *Cor.* iii. 17.

(28) Whosoever looketh on a woman to lust

after her, hath committed adultery with her already in his heart, St. *Matt.* vi. 28.

(29) If thy right eye be a scandal [a stumbling-block] to thee, pluck it out, and cast it from thee.—And if thy right-hand be a scandal to thee, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go to hell, St. *Matt.* v. 29, 30.

(30) If you forgive not men their trespasses; neither will your Father forgive your trespasses, St. *Matt.* vi. 15.

(31) Love your enemies; do good to them that hate you, and pray for them that persecute you and calumniate you; that you may be children of your Father that is in heaven, St. *Matt.* v. 44, 45.

(32) A new commandment I give unto you, that you love one another, as I have loved you, St. *John* xiii. 34.

(33) Tho' I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: and tho' I have prophecy, and understand all mysteries, and all knowledge, and tho' I have all faith, so that I could remove mountains, and have not charity, I am nothing: and tho' I should bestow all my goods to feed the poor, and tho' I should give my body to be burned, and have not charity, it profiteth me nothing, 1 *Cor.* xiii. 1, 2, 3.

(34) Render to no man evil for evil. If it be possible, as much as lieth in you, have peace with all men. Not revenging yourselves, &c. Be not overcome by evil, but overcome evil with good, *Rom.* xii. 17, 18, 19, 21.

(35) Let not the sun go down upon your anger, *Eph.* iv. 26.

(36) Through many tribulations we must enter into the kingdom of heaven, *Acts* xiv. 21.

(37) All that will live godlily in Christ Jesus, shall suffer persecution, 2 *Tim.* iii. 12.

(38) In your patience you shall possess your souls, St. *Luke* xxi. 19.

(39) Whatsoever you would that men should do to you, do you even so to them, St. *Matt.* vii. 12.

(40) Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares, St. *Luke* xxi. 34.

(41) Be you perfect, even as your heavenly Father is perfect, St. *Matt.* v. 48.

(42) Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you, St. *Matt.* vii. 7. Whatsoever you shall ask the Father in my name, he will give it you, St. *John* xvi. 23.

(43) Let him that thinketh he standeth, take heed lest he fall, 1 *Cor.* x. 12.

(44) Watch; for you know not at what hour your Lord will come.—Be ready, for the Son of Man will come at the hour that you know not, St. *Matt.* xxiv. 44.

(45) Watch and pray, that ye enter not into temptation, St. *Matt.* xxvi. 41.

(46) Whether ye eat or drink, or whatever else you do, do all to the glory of God, 1 *Cor.* x. 31.

(47) We brought nothing into this world, and 'tis certain we can carry nothing out. Having therefore food and raiment, let us be content therewith. But they that will be rich, fall into temptation, and the snare of the devil, and many useless and hurtful desires, which drown men in destruction and perdition. For the love of money is the root of all evil, 1 *Tim.* vi. 7, 8, 9, 10.

(48) Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire, St. *Matt.* vii. 19.

(49) Except you do penance, you shall all perish, St. *Luke* xiii. 3, 5.

(50) He that shall persevere to the end, the same shall be saved, St. *Matt.* xxiv. 13.

(51) Be faithful unto death, and I will give thee the crown of life, *Rev.* ii. 10.

(52) It is a dreadful thing to fall into the hands of the living God, *Heb.* x. 31.

(53) Behold I come quickly, and my reward is with me, to give every man according to his works, *Rev.* xxii. 12.

A Table of all the FEASTS that are observed by the Catholicks of England.

HOLIDAYS OF OBLIGATION

ALL the *Sundays* of the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
Ascension Day.
June 29. SS. *Peter* and *Paul.*
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 25. *Christmas* Day.

DAYS OF DEVOTION

CANDLEMAS-DAY, or the Purification of the B. Virgin, *Feb.* 2.

St. *Matthias* the Apostle, *Feb.* 24.

St. *Gregory* the Great, *March* 12.

St. *Joseph*, Spouse of the B. Virgin, *March* 19.

Lady-day, or the Annunciation of the B. Virgin, *March* 25.

St. *George* the Martyr, *Apr.* 23.

St. *Philip* and St. *James*, Apostles, *May* 1.

The Invention, or finding of the Cross, *May* 3.

St. *Augustine*, *May* 26.

The Nativity of St. *John* Baptist, *June* 24.

St. *James* the Apostle, *July* 25.

St. *Anne*, Mother of the B. Virgin, *July* 26.

St. *Lawrence*, Martyr, *Aug.* 10.

St. *Bartholomew*, Apostle, *Aug.* 24.

Nativity of the B. Virgin, *Sept.* 8.

St. *Matthew*, Apost. *Sept.* 21.

Michaelmas Day, *Sept.* 29.

St. *Simon* and St. *Jude*, Apostles, *Oct.* 28.

St. *Andrew*, Apost., *Nov.* 30.

The Conception of the B. Virgin, *Dec.* 8.

St. *Thomas*, Apost., *Dec.* 21.

St. *Stephen* the Martyr, *Dec.* 26.

St. *John*, Apostle, *Dec.* 27.

Holy Innocents, *Dec.* 28.

St. *Thomas* of *Canterbury*, *Dec.* 29.

St. *Silvester*, *Dec.* 31.

Easter Monday and Tuesday.

Monday and Tuesday in *Whitsun Week*.

MOVEABLE FEASTS

EASTER Day, with the two days following.

Ascension Day, on the *Thursday* forty days after *Easter*.

Whitsunday, and the two days following.

Corpus Christi, being the first *Thursday* after *Trinity Sunday*.

A Table of all the Days of FASTING and ABSTINENCE

FASTING DAYS

ALL the week-days of *Lent*, beginning on *Ash-Wednesday*.

The *Wednesdays* and *Fridays* of *Advent*.

Ember Days, four times a year, viz.:

The *Wednesdays*, *Fridays*, and *Saturdays*:

1. Next after the first Sunday in *Lent*.
2. In *Whitsun-week*.
3. Next after the fourteenth of *September*.
4. Next after the third Sunday of *Advent*.

DAYS OF ABSTINENCE FROM FLESH-MEAT

SUNDAYS *in Lent*, unless a dispensation is given.

All *Fridays*, except Holidays of Obligation.

VIGILS, WITH FASTS OF OBLIGATION ANNEXED TO THEM

1. THE *Vigil of SS. Peter and Paul*, *June* 28.
2. The *Vigil* of the *Assumption*, *August* 14.
3. The *Vigil* of *All Saints*, *October* 31.
4. The *Vigil* of the *Nativity* of our Lord, *December* 24.
5. The *Vigil* of *Pentecost*.

N.B. That the Catholick Church commands all her children, upon *Sundays* and *Holidays*, to be present at the great Eucharistick Sacrifices, which we call the Mass, and to rest from servile work on those days, and to keep them holy.

2dly, She commands them to abstain from flesh, on all days of fasting and abstinence; and on fasting days to eat but one meal.

3dly, She commands them to confess their sins to their pastors at least once a year.

4thly, She commands them to receive the Blessed Sacrament at least once a year, and that at *Easter*, viz. between *Ash Wednesday* and *Low Sunday*.

The fourth council of *Lateran*, Can. 21, ordains, "That every one of the faithful of "both sexes, after they come to the years of "discretion, shall in private faithfully confess "all their sins, at least once a year, to their "own pastor; and take care to fulfill to the "best of their power the penance enjoin'd "them; receiving reverently, at least at *Easter*, "the Sacrament of the Eucharist, unless per- "haps by the counsel of their pastor, for "some reasonable cause, they judge it proper "to abstain from it for a time; otherwise let "them be excluded out of the church whilst "living; and when they die be deprived of "Christian burial."

A MORNING EXERCISE

WE must get up before the sun to bless thee (O God) and adore thee at the break of day. Wisd. xvi. 28.

O God, my God, to thee I watch from the morning light. Ps. lxii. 2.

At your first waking in the morning make the sign of the cross, saying, *In the name of the Father, and of the Son, and of the Holy Ghost.* Amen. *Blessed be the holy and undivided Trinity, now and for ever.* Amen. Then adore God, and make an offering of your whole being to him for that day and for ever.

Take great care not to let the devil run away with your first thoughts: for very much depends upon giving them to God, who is your first beginning and last end, and therefore expects from you the first fruits of the day. And as he has with an incomparable love watched over you all the night whilst you were asleep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him, as soon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed,

instead of employing that first and most precious time in conversation with God.

Whilst you are dressing and washing yourself, entertain some pious thoughts, and by devout aspirations beg of God to cloath your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bed-side: make the sign of the cross in memory of Christ crucified; and place yourself in the presence of the Divine Majesty, by a lively faith that he sees and beholds you, and is in the very center of your soul. Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence. Then say

The LORD'S PRAYER

OUR Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: lead us not into temptation: but deliver us from evil. *Amen.*

The ANGELICK SALUTATION

HAIL *Mary*, full of grace, our Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy

womb, JESUS. Holy *Mary*, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

The APOSTLES' CREED

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin *Mary;* suffered under *Pontius Pilate*, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholick Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. *Amen.*

The CONFITEOR

I CONFESS to Almighty God; to blessed *Mary* ever Virgin, to blessed *Michael* the Arch-angel, to blessed *John* the Baptist, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed *Mary* ever Virgin; the blessed *Michael* the Arch-

angel, the blessed *John* the Baptist, the holy apostles *Peter* and *Paul*, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

A FORM OF MORNING PRAYER

containing Acts of Adoration, Thanksgiving, Contrition, &c., proper to be made every Morning.

O ALMIGHTY and everlasting God, Lord of heaven and earth, behold I a poor worm of the earth, and a most miserable sinner, presume to appear before thee, and speak to thee the holy of holies, and the soveraign maker of all things. Oh! cast me not away from thy face, how unworthy soever: but assist me now by thy divine grace; and teach me to pray to thee as I ought.

And first acknowledging myself thy creature and the work of thy hands, and confessing my total dependance on thee, I desire to praise and glorify thee, and to pay thee the best homage I am able, in union with that which is paid thee by all that fear thee and

love thee upon earth, and by all the blessed angels and saints in heaven, and by thy Son my Saviour Jesus Christ in his humanity. I adore thy soveraign majesty, prostrate in soul and body before thee: I offer up myself and all that I have or am to thee as to my first beginning; and I aspire to thee as to my last end, with whom I hope to live for ever. I give thee thanks from the bottom of my heart for all thy benefits, particularly for having brought me to the beginning of this day; for having thought of me from all eternity, and loved me from all eternity; for having made me out of nothing, preserved me from innumerable evils; borne with me so long in my sins, when there was but an hair's breadth betwixt my soul and hell; redeemed me by the death and Passion of thy only Son; called me to the true church, preferably to millions of others; so often admitted me to thy sacraments; favoured me with thy graces and inspirations; watched over me night and day; appointed thy angels to guard me, and prepared a happy eternity for me. For these and all others thy blessings bestowed upon me a most unworthy sinner, and upon thy whole church, and every member thereof, whether triumphant in heaven, suffering in purgatory, or militant on earth, and especially those bestowed on our head Christ Jesus; and for thy own great glory manifested in the creation and redemption

of the world, I give thee most humble and hearty thanks, in union with the thanksgivings of the same Lord Jesus Christ thy Son, and of thy whole church in heaven and earth.

But what a wretched return have I hitherto made to thee, O Lord, for all thy mercies and favours! Alas! my whole life has been nothing but sin and ingratitude. At my first coming to the use of reason I turned my back upon thee; and have ever since been a rebel to thy divine majesty: I have daily transgressed thy commandments, in thought, word, and deed: I have neglected thy gracious calls and inspirations, abused thy patience and long-suffering; and too too often have crucified my Saviour by my offences. And now, O Lord, what shall I say? but that it grieves me to the bottom of my heart that I have so grievously offended thy infinite goodness: I acknowledge myself unworthy to lift up my eyes to heaven, or so much as to name thy holy name; after so many treasons against thy divine majesty. The meanest place amongst thy servants is infinitely too good for me, who have deserved a thousand hells. But as thy mercy is greater than my iniquities, this encourages me to return to thee like the prodigal child, in hopes of finding the like reception. I detest now all my sins, because they are detestable in thy sight; I most humbly beg pardon for

them all, through the death and Passion of Jesus Christ: and I most firmly resolve, by thy grace, rather to die than to commit the like any more. Be thou my keeper, O Lord, for the time to come; and give me a penitential spirit, that I may daily offer henceforward to thee the sacrifice of a contrite and humble heart. I desire by thy grace to make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; begging that they may be united to the sufferings and death of my redeemer, and sanctified by his Passion, in which is all my hope for mercy, grace, and salvation.

I desire to spend this day in thy divine service; and therefore I now offer up to thee all the thoughts, words, and actions of this day, that they may all be consecrated to thee, by a pure intention of thy greater glory, in union with that pure intention, with which my Lord Jesus Christ performed all his actions in his mortal life. I beg that my whole soul, with all its powers, may be ever thine; that my memory may be always recollected in thee; that my understanding may always be enlightened by thy truth, and my will always enflamed by thy love. Oh that every breath that I shall take this day might be

an act of praise and love of thee! as the blessed in heaven are every moment praising and loving thee.

I humbly beg thy grace, through the death and Passion of Jesus Christ, that I may not fall into any sin this day, and especially that I may be preserved from such and such faults, which I am most subject to. I resolve to renounce them, O my God, now and for ever; and to the best of my power to fly all dangerous occasions, and to resist the first motions of them; but of myself I can do nothing, and therefore my whole trust and confidence is in thy power, goodness, and mercy, and in the assistance of thy divine grace. Oh! look to me, dear Lord, or like another *Judas* I shall betray thee this day. O! rather let me die than be so miserable.

Grant that I may serve thee this day in spirit and truth, by faith, hope, and love: give me prudence to direct my steps to thee, justice to regulate my conduct to my neighbours, fortitude to carry me safe through all difficulties and dangers, and temperance to restrain me from all unlawful pleasures and passions: teach me to be meek and humble of heart, and to deny myself, and take up my cross and follow thee; teach me in all things to know and to do thy holy will.

Have mercy on thy whole church militant upon earth; exalt her by the gifts of thy grace to all her members; give her saints

for her chief bishops and other prelates; propagate her faith throughout the whole world; extirpate all heresies, schisms, errors, and abuses; convert all poor sinners to thee; grant perseverance to all that are in thy grace; to whose prayers and good works I desire to be associated: let thy right hand assist and protect all the clergy and religious, and all apostolical missionaries, throughout the world, that they may all faithfully promote thy cause, and shine like lights to the rest of the faithful. Have mercy on all Christian kings and princes, and on all magistrates and men in power, that they may all fear, love, and serve thee, and reverence thy church. Have mercy on this nation, and remove from us those scourges which our manifold sins have deserved, and bring back our wandering steps to the ways of peace and truth. Have mercy on my parents, relations, friends, and benefactors, whether as to soul or body, and on all those for whom I am more particularly bound to pray, or who have desired my prayers; on my superiors; on all those who are under my charge; on all those whom I have injured, or to whom I have given scandal, by word, action, or ill example. Have mercy also upon mine enemies, forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all those that are in affliction, sickness, or pain; assist all that

are in slavery or captivity; defend all that are under temptation, and grant a happy passage to all that are in their agony; grant to us all a relief in our respective necessities, the remission of all our sins, the grace of final perseverance, and life everlasting. Remember also, O Lord, all the faithful departed, that have slept in thy faith, and in thy grace, and especially those whom I am more particularly bound or accustomed to pray for; deliver them from all their pains, and grant them rest, light, and peace everlasting, through Jesus Christ our Lord. *Amen.*

O blessed Virgin *Mary*, unspotted Mother of my God and Saviour Jesus Christ; be thou a mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple, St. *John* xix. 26. Take me and mine under thy holy protection, and continually represent to the eternal Father in our behalf the merits of the death and Passion of thy Son.

O all you glorious angels and saints, and you in particular my holy patrons *N.* and *N.*, happy citizens of the heavenly *Sion*, pray for us poor children of *Eve*, to our common Lord, by the merits of our common mediator, that we may ever love him and serve him here, till we come with you to love, praise, and enjoy him for all eternity.

O angel of God, who, by divine appoint-

ment, art my guardian, to watch over me in all my ways, be pleased this day to illuminate, preserve, rule and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

ACTS OF FAITH, HOPE, AND CHARITY

PROPER FOR THE MORNING, OR ANY OTHER TIME OF DAY

OF FAITH

O MY God, I believe with a most firm faith all those things which thou hast revealed, and which thy holy church proposes to my belief. I believe in one true and living God, my first beginning and last end; and that in this one God there are three distinct persons, Father, Son, and Holy Ghost. I believe in Jesus Christ the Son of God, true God and true Man, who was born of the Virgin *Mary*, and died upon the cross to deliver us all from sin and hell. I bow down my understanding and my will to adore these, and all other thy sacred truths, how incomprehensible soever to my weakness. I embrace them all, and adhere to them with all my soul, because they have been revealed by thee, the soveraign truth,

who neither canst deceive nor be deceived. I believe in all things according as the holy Catholick Church believes. In this faith I now live; in the same, by thy grace, I resolve to die. Be thou pleased daily to increase and strengthen this my faith.

OF HOPE

O MY God, nothing is hard or impossible to thee, because thy power is infinite; and there is nothing that thou art not willing to do in favour of us poor mortals, because thy mercy and goodness for us are infinite. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands; thou hast redeemed us by the precious blood of thy only Son; and for his sake thou art ever opening thy hand to pour out thy graces upon us; never forsaking us, if we forsake not thee; and still calling upon unhappy sinners that have forsaken thee, to return to thee: thou hast promised mercy to such as sincerely seek it; grace to such as heartily pray for it; and eternal salvation through Jesus Christ to such as persevere to the end in thy fear and love. Upon these strong grounds I build all my hopes; and relying upon the assistance of thy grace, and the merits of my Saviour Jesus Christ, I trust to find mercy in the forgiveness of my sins, and so to pass the remainder of this

mortal life in thy divine service, that I may come hereafter to enjoy thee in a happy eternity. In thee, O Lord, is my hope, O let me never be confounded.

OF CHARITY

O MY God, thou commandest me to love thee with my whole heart, with my whole soul, with all my mind, and with all my strength; and 'tis my sincere desire so to love thee. O come and take possession of my whole heart and soul, and teach me this heavenly art of love. Let this sacred fire ever burn upon the altar of my heart: let nothing be able to extinguish it. O let nothing in life or death ever separate me from thy love.

Thou art the supreme good; the fountain of all good; and thou art infinitely good to me. Thou art the soveraign beauty, the soveraign bounty, and the soveraign truth, the immense and incomprehensible ocean of all perfection. Thou art my creator, my redeemer, the best of friends, and my perpetual benefactor. Thou art my sweet repose, my true and only joy, and eternal felicity. Thou art my constant lover, the father and spouse of my soul. Thou art my God and my all. Oh! when shall I be so happy as to see thee, to love thee, to enjoy thee for ever?

I desire with my whole heart, that the whole universe may glorify thee; that thou mayest be known, worthily praised and served by all nations; that thy love may subdue all hearts; and that all thy creatures may fulfil thy will in all things. Oh! when will sin have an end? When will thy kingdom perfectly come? When wilt thou reign all in all? In the mean time I offer thee my whole self without reserve, and I desire to be for ever a servant of thy love; and to invite as many as I can to love thee, whom I desire to love in thee, and for thee. I rejoice with my whole soul, that thou art in thyself eternally and infinitely happy; and that nothing can be added to thy greatness and glory. O grant, that we may all be eternal witnesses of this glory, and eternally rejoice therein, through Jesus Christ thy Son. *Amen.*

THE ANGELUS DOMINI

To be said morning, noon, and night, in memory of our Saviour's becoming man for our salvation.

1. THE angel of the Lord declared unto *Mary*, and she conceived of the Holy Ghost. *Hail* Mary, *&c.*

2. Behold the handmaid of the Lord; may it be done unto me according to thy word. *Hail* Mary, *&c.*

3. And the word was made flesh, and dwelt among us. *Hail* Mary, *&c.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his Passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. *Amen.*

INSTRUCTIONS FOR MEDITATION

Or mental prayer, proper to be made every day in the morning.

In the mornings I will meditate upon thee, Ps. 62.

The wise man *shall give his heart to watch in the morning early to the Lord that made him, and in the sight of the most high shall present his prayer.* Ecclus. 39.

MEDITATION, consisting of *Considerations* on the great truths of Christianity, pious *Affections* and manifold elevations of the soul to God, and serious *Resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a Christian life, and such as ought to be performed daily, by as many as would serve God

in good earnest. The time most proper for it is in the morning. The most proper place, one's closet, or what other place one can be most recollected in. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives that we have to love and serve him: the vanity of the honours, riches, and pleasures of this life; and how very suddenly all these things vanish away: the enormity of sin, and the multitude of our own sins in particular: the certainty, and uncertainty of death; and the necessity of preparing for it: the account that we must one day give of our whole lives to an all-seeing judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of Jesus Christ: the examples of his saints: the state of our own interior, in order to the knowledge of ourselves; our passions and vices, *&c.*

The method of meditation prescribed by that great master in spirituality, St. *Francis de Sales*, in his *Introduction*, part the 2d, is as follows: 1*st*, place yourself in the presence of God, by a lively faith that he sees and beholds you; and is most intimately present in the very centre of your soul: prostrate yourself in spirit before him, to adore this soveraign Lord, whose majesty fills heaven and earth; make an offering of your whole

being to him; and humbly beg his pardon for all your past treasons and sins.

Secondly, implore with fervor and humility his light and grace, that you may perform this important exercise as you ought.

Thirdly, consider attentively upon the subject which you have chosen for your meditation (which you ought to have prepared over night) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly, from these considerations draw pious *Affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

Fifthly, from these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to: and determine with yourself to begin that very day to put these good purposes in execution on such occasions as shall offer.

Sixthly, conclude by thanksgiving to God for the affections and resolutions he has given you; offer them to him, and beg his blessing on them.

Seventhly, lay up in your mind such points of your meditation as have touched you most, and oftentimes in the day reflect upon them. Which the saint compares to the gathering,

as it were, a nosegay, in this garden of devotion, to smell at all the day.

Eighthly, such as find difficulty in meditation, may help themselves by using some good book, reading leisurely, and pausing upon what they read, and drawing proper affections and resolutions from it.

TEN MEDITATIONS

Out of the first part of St. Francis de Sales's Introduction to a Devout Life: which may serve as examples of this exercise; and are very proper to bring a soul to a resolution of serving God.

The whole earth is laid waste with desolation, because there is no one that thinks in his heart, Jeremiah xii. 11.

THE FIRST MEDITATION. ON OUR CREATION

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. CONSIDER that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? The

world had lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his divine majesty.

Affections and Resolutions.

1. *HUMBLE yourself exceedingly in the presence of God, saying in your heart with the psalmist:* O Lord, I am in thy sight a mere nothing; and how hadst thou remembrance of me to create me? Alas, my soul, thou wert ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?

2. *Give thanks to God.* O my great and good creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy great mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness?

3. *Confound yourself.* But, alas! my creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my

inordinate affections, wandering and straying away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my creator.

4. *Prostrate yourself before God.* O my soul, know that the Lord is thy God: It is he that has made thee, and not thou thyself. O God, I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself, since of myself I am nothing. Why dost thou magnify thyself, O dust and ashes? Yea, rather, O very nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do such and such things; to suffer such and such disgraces: I will change my life, and henceforth follow my creator, and esteem myself honour'd with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly Father.

Conclusion.

1. *GIVE thanks to God.* Bless thy God, O my soul, and let all that is within me praise his holy name; for his goodness has drawn me, and his mercy has created me out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. *Pray.* O God, strengthen

me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray. *Pater. Ave. Credo.*

After your prayer, out of these considerations which you have made, gather a little nosegay of devotion, to smell to all the rest of the day.

THE SECOND MEDITATION. ON THE END FOR WHICH WE WERE CREATED

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. GOD has not placed you in this world for any need that he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you, by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him; with a memory to be mindful of him; with a will to love him; an imagination to represent to yourself his benefits; eyes to behold his wondrous works; a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to

be avoided and rejected; and whatever conduceth not to this end ought to be contemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of this, but live as tho' they believed themselves created for no other end, than to build houses, plant trees, heap up riches, and such like fooleries.

Affections and Resolutions.

1. *CONFOUND yourself, reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never considered this.* Alas! shall you say, how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world, which was created but to serve me.

2. *Detest your past life.* I renounce you, O vain thoughts and unprofitable fancies: I abjure you, O frivolous and hateful remembrances: O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. *Return to God.* And then, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects, that may

be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash and trifles to which I apply'd myself, such and such unprofitable employments, in which I have foolishly squander'd away my days, such and such affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use such and such good remedies.

Conclusion.

1. *THANK God who made you for so excellent an end.* Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment of thy incomprehensible glory: O when shall I be worthy of it? When shall I praise thee and bless thee as I ought? 2. *Offer.* I offer to thee, O my dear creator, all these affections and resolutions, with all my heart and soul. 3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood shed for me upon the cross, *&c.* *Pater. Ave. Credo.* Make your little nosegay of devotion, as aforesaid.

THE THIRD MEDITATION. ON THE BENEFITS OF GOD

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. CONSIDER the corporal graces which God has bestowed upon you; what a body, what conveniences to maintain it, what health and lawful recreations to entertain it, what friends and assistances! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings; some spoiled in their bodies, health and limbs; others abandon'd to the mercy of reproaches, contempts, and dishonours; others oppressed with poverty; and God has not suffered you to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantick or mad; and why are not you of this number? God has favoured you. How many are there who have been brought up rudely and in gross ignorance? and by God's providence you have been educated liberally and honourably.

3. Consider the spiritual graces. *O Philothea*, you are a child of the Catholick Church; God has taught you to know him even from

your most tender age. How often has he given you his sacraments? How many inspirations, internal illuminations, and reprehensions for your amendment? How frequently has he pardoned you your faults? How often has he delivered you from the occasions of casting yourself away to which you were exposed? And were not all these years past given you as a time and opportunity to advance the good of your soul? Consider in particular how good and gracious God has always been to you.

Affections and Resolutions.

1. *ADMIRE the goodness of God.* O how good is my God towards me! O how gracious is he! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my soul, let us recount for ever how many favours he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah! how great is my unworthiness! Alas, I have even trodden thy blessings under foot. I have dishonoured thy graces, perverting them into abuse and contempt of thy soveraign goodness. I have opposed the depth of my ingratitude to the heighth of thy grace and favour.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great benefactor.

And how shall not my soul henceforth be wholly subject to God, who has done so many wonders and favours to me and for me?

4. Ah! withdraw then your body, *Philothea*, from such and such sensualities; and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion.

1. THANK God for the knowledge he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart with all your resolutions. 3. Pray him, that he will strengthen you to practice them faithfully through the merits of his Son's death. Implore the intercession of the Blessed Virgin, and of the saints. *Pater. Ave. Credo.* Make your little spiritual nosegay as before.

THE FOURTH MEDITATION. ON SIN

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. CALL to mind how long it is since you began to sin, and examine how much since that beginning sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them: and by these two points you shall find that your sins are greater in number than the hairs of your head, yea than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver: and in particular, how many inspirations have you despised? How many good motions have you made unprofitable? But above all, how many times have you received the sacraments? and where are the fruits of it? What is become of all those precious jewels with which your dear spouse adorned you? All these have been buried under your iniquities. With what preparation have you received them? Think on this ingratitude, that God having run so far after you, you have run from him to lose yourself.

Affections and Resolutions.

1. *BE confounded at your misery.* O my God! how dare I appear before thine eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have been so disloyal, as not to have left any one of my senses, nor any one of the powers of my soul, which I have not corrupted, violated, and defiled; and that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my creator, and the precious blood of my redeemer?

2. *Crave pardon,* and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalene*, or like a woman that has defiled her marriage-bed with all kind of adultery. Mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better.* No, O Lord, never more, with the help of thy grace, never more will I abandon myself to sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of Mercy, I will live and die in thee.

4. To expiate my sins past, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavours to extir-

pate all the roots of sin out of my heart; and in particular such and such vices, which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair so grievous offences.

Conclusion.

1. GIVE God thanks for expecting your amendment till this hour; and bless him that he has given you these affections. 2. Offer him up your heart, that you may put them in execution. 3. Desire him to strengthen you, *&c. Pater. Ave. Credo.* Make your little nosegay of devotion as above.

THE FIFTH MEDITATION. ON DEATH

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace. 3. Imagine yourself to be extremely sick, lying on your bed, and without any hope of recovery.

Considerations.

1. CONSIDER the uncertainty of the day of your death. O my soul, thou must one day out of this body; but when shall that day be? Shall it be in winter or in summer? In city or in

country? By day or by night? Shall it be suddenly, or on notice given thee? By sickness or by accident? Shalt thou have leisure to make thy confession? Shalt thou have the assistance of thy ghostly Father? Alas! of all this we know nothing at all: only certain it is, that we shall die, and that always sooner than we imagine.

2. Consider that when the world shall end in regard of you; for it will last no longer to you, it will turn upside down before your eyes: for then the pleasures and the vanities, the worldly joys and fond affections of our life will seem to us shadows and airy clouds. Ah wretch! for what toys and trifles have I offended God? You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and good works will then seem to you sweet and delightful. O why did I not follow this lovely and pleasant path? Then sins which before seemed very little will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing farewells your soul will then give this world: she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, friends and neighbours; of kindred, children, husband and wife; in short, of every creature; and finally of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth: which done, the world will think no more of you, than you have thought on others; God's peace be with him, they will say, and that's all. O death, how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, takes her way to the right hand, or to the left. Alas! whither shall your's go? what way shall it take? No other than that which it begun here in this world.

Affections and Resolutions.

1. *PRAY to God, and cast yourself into his arms.* Alas! O my Lord, receive me into thy protection at that dreadful day: make that hour happy and favourable to me; and rather let all the other days of my life be sad and sorrowful.

2. *Despise the world.* Since then I know not the hour in which I must leave thee, O wretched world, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally: for why should I unite myself to you, so as to be forced to break and dissolve that knot?

3. I will then prepare myself against that hour, and take all possible care to end this

journey happily. I will secure the state of my conscience to the uttermost of my ability, and take present order for the amendment of such and such defects.

Conclusion.

GIVE thanks to God for these resolutions which he has given you. Offer them to his divine majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the Blessed Virgin, and of the glorified saints. *Pater. Ave. Credo.* Make a posy of myrrh.

THE SIXTH MEDITATION. ON JUDGMENT

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

Considerations.

1. AFTER the time that God hath prescribed for the continuance of the world; after many signs and dreadful presages, which will cause men to pine away through fear and anguish; a fire raging like a torrent shall burn and reduce to ashes every thing that is upon the face of the earth; nothing which we see upon it shall be spared.

2. After these flames and thunderbolts, all

men shall arise from their graves (excepting such as are already risen) and at the voice of the angel they shall all appear in the valley of *Josaphat*. But alas! with what difference? for the one sort shall arise in glorified and resplendent bodies; the others in bodies most hideous and horrid.

3. Consider the majesty with which the soveraign judge will appear, environed with all his angels and saints: before him shall be borne his cross, shining much brighter than the sun; an ensign of mercy to the good, and of justice to the wicked.

4. This soveraign judge, by his dreadful command, which shall be suddenly obey'd, will separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation! after which these two companies shall never meet.

5. This separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side the penance of the good, and the effects of God's grace which they have received; and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: *Go ye cursed into everlasting fire, prepared for the devil and his angels.* Ponder well those weighty words. *Go*, saith

he; a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *cursed:* O my soul, how dreadful a curse! A general curse, including all manner of *woes;* an irrevocable curse, comprehending all times and eternity. He adds, *into everlasting fire:* behold, O my heart, this vast eternity: O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good. *Come*, saith the judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! *Blessed of my Father;* O dear blessing, which comprehends all happiness! *Possess the kingdom which is prepared for you from the beginning of the world:* O good God, what excess of bounty! For this kingdom shall never have an end.

Affections and Resolutions.

1. *TREMBLE, O my soul, at the remembrance of these things.* O my God, who shall secure me in that day when the pillars of heaven shall tremble for fear?

2. Detest your sins, which only can condemn you in that dreadful day.

3. *Ah! wretched heart of mine, resolve to amend.* O Lord, I will judge myself now, that I may not be judged then. I will examine my conscience, and condemn my-

self, I will accuse and chastise myself, that the eternal judge may not condemn me in that dreadful day. I will therefore confess my sins, accept of all necessary advice, *&c.*

Conclusion.

THANK God who has given you means to provide for that day, and time to do penance. Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. *Pater. Ave. Credo, &c.* Make your spiritual nosegay for all the day.

THE SEVENTH MEDITATION. ON HELL

Preparation.

1. PLACE yourself in the presence of God. 2. Humble yourself and implore his assistance. 3. Represent to yourself a dark city, all burning, all stinking with pitch and brimstone, and full of inhabitants who cannot get out.

Considerations.

1. THE damned are in the depth of hell, as within this woeful city, where they suffer unspeakable torments, in all their senses and members; because as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes for lascivious looks shall be afflicted with the horrid vision of hell and devils.

The ears for delighting in vicious discourses shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments there is another greater, which is the loss and privation of God's glory, from the sight of which they are excluded for ever. Now if *Absalom* found it more grievous to him to be denied the seeing the face of his father *David*, than to be banish'd; O God, what a grief will it be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider above all the eternity of these pains, which above all things makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments? From this eternity proceeds eternal desperation, infinite rage, and blasphemy, &c.

Affections and Resolutions.

1. *TERRIFY yourself with the words of the prophet Isaiah.* O my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?

2. *Confess that you have deserved hell, yea oftentimes.* From henceforth I will take a new course; for why should I go down into this bottomless pit? I will therefore use thi

or that endeavour to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray. *Pater. Ave. Credo.*

THE EIGHTH MEDITATION. ON HEAVEN

Preparation.

1. PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

Considerations.

1. CONSIDER a fair and clear night, and think how pleasant it is to behold the sky all spangled with that multitude and variety of stars: join this now with the beauty of as clear a day, so as the brightness of the sun may no ways hinder the lustre of the stars nor moon; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh! how this lovely place is to be desired! Oh! how precious is this city!

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country: Those millions of millions of angels, cherubims, and seraphims? those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. O how blessed is this company? The meanest of them is more beautiful to behold than

all this world: what a sight then will it be to see them all? But, O my God, how happy are they! They sing continually harmonious songs of eternal love; they always enjoy a constant mirth; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights: how great a happiness it is to be united everlastingly to the soveraign good. They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy sings the creator's praise. Blessed be thou for ever, O sweet and soveraign creator and redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory: blessed be you for ever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly, with so great love and courage.

Affections and Resolutions.

1. *ADMIRE and praise this heavenly country.* O how beautiful art thou, my dear *Jerusalem!* and how happy are thy inhabitants!

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* O why have I strayed so far from my soveraign good? Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights! Was I not mad, to despise such precious blessings for so vain and contemptible affections!

3. *Aspire now with fervour to this delightful habitation.* O my gracious God, since it has pleased thee at length to direct my wandering steps into the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk towards this blessed land that is promised us: what have we to do in this *Egypt?* I will therefore disburthen myself of all such things as may divert or retard me in so happy a journey: I will perform such and such things as may conduct me to it.

Give thanks. Offer. Pray. *Pater. Ave. Credo.*

THE NINTH MEDITATION. BY WAY OF ELECTION AND CHOICE OF HEAVEN

Preparation.

1. PLACE yourself in the presence of God. 2. Humble yourself before his majesty, and beseech him to inspire you with his grace. Imagine yourself to be in a plain

field, all alone with your good angel, as young *Toby* going to *Rages*, and that he shews you heaven open, with all the pleasures represented in the former meditation; then, beneath that, he shews you hell wide open, with all the torments described in the meditation of hell: you being thus placed in your imagination, and kneeling by your good angel.

Considerations.

1. CONSIDER that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.
2. Consider that the choice which you shall make in this world shall last for all eternity in the other.
3. And though both the one and the other be opened to receive you, according to your choice, yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires notwithstanding with an incomparable desire that you would make choice of heaven; and your good angel also importunes you with all his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.
4. Consider that Jesus Christ beholds you from above in his clemency, and graciously invites you, saying; Come my dear soul to

everlasting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise with your inward eyes the Blessed Virgin, who with a motherly love exhorts you, saying; Take courage, my child, despise not the desires of my Son, nor so many sighs which I have cast forth for thee, thirsting with him after thy eternal salvation. Behold the saints also that exhort you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God for ever; assuring you that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they, he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights, by pleasures incomparably more sweet than those of the world.

Election.

1. O HELL, I detest thee now and for evermore: I detest thy torments and pains; I detest thy miserable and accursed eternity: and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful paradise, everlasting glory, and endless felicity, I choose my habitation for ever and

irrevocably within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour Jesus, I accept thy everlasting love, and the purchase which thou hast made for me of a place in this heavenly Jerusalem, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours which the Blessed Virgin and the saints offer you: promise them to advance towards them, and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice. *Pater. Ave. Credo.*

THE TENTH MEDITATION. BY WAY OF ELECTION AND CHOICE WHICH THE SOUL MAKES OF A DEVOUT LIFE

Preparation.

1. PLACE yourself in the presence of God. 2. Prostrate yourself before him, and implore the assistance of his grace.

Considerations.

1. IMAGINE yourself again to be in a plain field, all alone with your good angel; and that you see on your left hand the devil, seated on a great high throne, with many infernal spirits about him, inviron'd with a great troop of worldlings, who all

bare-headed acknowledge him for their Lord, and do him homage, some by one sin, and some by another. Observe the countenance of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion; others killing one another; others consumed with cares, pensive and anxious to heap up riches; others bent upon vanity without any manner of pleasure which is not empty and unprofitable; others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are all without rest, order, and decency: behold how they despise one another, and love but in shew. In a word, you shall see a lamentable commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the other side, behold Jesus Christ crucified, who with a cordial love prays for these poor enthrall'd people, that they may be freed from this tyranny, and calls them to himself: Behold, round about him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O what a sight is it to see this troop of virgins, men and women, whiter than the lillies; that assembly of widows full of holy mortification and humility: See the ranks of divers married people living peaceably together with mutual respect,

which cannot be without great charity. Consider how these devout souls join the exterior care of the house with the care of the interior, the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see them in a sweet, holy and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable and well ordered; they love one another, but their love is most pure and holy: Such as suffer afflictions amongst this devout company torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they all together aspire to him.

3. You have already shaken off Satan with all his cursed execrable troop, by the good affections and resolutions you have conceived; but you are not yet arrived at Jesus, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The Blessed Virgin, with St. *Joseph*, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name: Come my well-beloved, come, that I may crown thee.

Election.

O WORLD! O abominable troop! No never more shall you see me under your banner. I have for ever left off your fooleries and vanities. O king of pride, O cursed king, infernal spirit, I renounce thee with all thy vain pomps, I detest thee with all thy works.

2. And turning myself to thee, my dear Jesus, king of felicity and immortal glory, I embrace thee with all the powers of my soul, I adore thee with all my heart, I chuse thee now and ever for my king, and with inviolable fidelity I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear Lady, I chuse thee for my guide, I put myself under thy colours, I offer thee a particular respect and special reverence.

4. O my good Angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever in testimony of my choice, Live Jesus, Live Jesus. *Pater. Ave. Credo.*

INSTRUCTIONS AND DEVOTIONS FOR HEARING MASS

SECTION I

WHAT THE MASS IS, AND FOR WHAT ENDS IT IS TO BE OFFERED

1. FROM the beginning of the world the servants of God were always accustomed to offer *Sacrifice* to him; by way of acknowledging his soveraignty, and paying their homage to him: And in all ancient religions, true or false, this worship of *Sacrifice* was always looked upon as a most solemn act of religion, due to the Deity which they worshipped.

2. In the law of Nature, and in the law of *Moses*, there was great variety of sacrifices; some bloody (in which the victim was slain), others unbloody; some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's Altar, for his *honour* and *glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgiving*; others, in fine, were *pacifick*, or *peace-offerings*, which were offered for obtaining favours of God; the word *peace* in the Scripture style signifying all manner of good and prosperity.

3. All these sacrifices of the law of Nature,

and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, *viz.* that of Jesus Christ; in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believ'd in this redeemer to come, those ancient sacrifices were then accepted by the divine majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsick worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our sins. Hence in the 39th Psalm, spoken in the person of Christ to his Father, we read, *Sacrifice and oblation thou didst not desire, but thou hast fitted a body for me.* (So St. *Paul* reads it, *Heb.* x. 5.) *Burnt-offering and sin-offering thou didst not require, then said I, Behold I come.* To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly our Saviour Jesus Christ, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this one offering we were compleatly redeemed, in as much as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need

of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless for the daily *application* of this one eternal redemption to our souls, and that the mercy, grace, and salvation which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and Passion for us; but has also instituted the *Blessed Eucharist*, the night before his Passion, in which he has bequeathed us his body and blood under the sacramental veils, to be not only received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by his ministers to his Father [mystically broken and shed] as a sacrifice: not by way of a new death, but by way of a standing memorial of his death; a daily celebrating and representing this death to God, and an applying to our souls the fruits of it.

6. This Eucharistick sacrifice of the body and blood of Christ, daily offered under the forms of *bread* and *wine*, in remembrance of his Passion, is what we call the *Mass*. This is the solemn Liturgy of the Catholick Church. This is that *pure offering* made to God *in every place* among the Gentiles, according to the prophecy of *Malachi* i. *v.* 10, 11. By this Christ is a priest for ever according

to the order of *Melchisedech*, *Ps.* cix. whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross: because both the *victim offered*, and the priest, or *principal offerer*, is the same Jesus Christ. The difference is only in the manner of the offering; because upon the cross our Saviour offered himself in such manner, as really to shed his blood and die for us; whereas now he does not really shed his blood or die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it compleatly answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person and offering up his death and Passion to his Father: First, for the *adoration*, praise, honour and glory of the divine majesty. Secondly, in *thanksgiving* for all his benefits. Thirdly, for the obtaining of *pardon* for our sins. Fourthly, for the obtaining of *grace* and salvation for us, by the merits of that same death and Passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the Mass then is offered up to God in the Catholick Church, 1st, as a daily *remembrance* of the Passion of Christ: *This do in remembrance of me*, St. *Luke* xxii. 2*dly*, as a most solemn *worship* of the divine majesty. 3*dly*, as a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. 4*thly*, as a most powerful means to move God to shew mercy to us in the *forgiveness of our sins*; for which reason we call it *propitiatory*: and *lastly*, as a most effectual way to *obtain* of God all that we want, coming to him, (as we here do) with Christ, and through Christ.

10. For these ends both priest and people ought to offer up the sacrifice of the Mass: the priest as Christ's minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great high-priest Jesus Christ. And with this offering of Christ's both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing Mass, is that which has for its object the Passion of Christ, and which tends to unite the soul to Christ, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, *viz.* the adoration of God, thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

SECTION II

THE MANNER OF HEARING MASS

WHEN you are going to hear Mass, let your first care be to endeavour to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other businesses and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

In your way to the church or chapel, put yourself in spirit in the company of the Blessed Virgin, and the other pious women going to Mount *Calvary*, to be present at the Passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the causes of all his sufferings.

When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come in; and if the B. Sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water, make the sign of the cross upon yourself, beg pardon for your sins, and

humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

Chuse as much as you can a place to kneel in, where you may be most recollected and least disturbed. There represent to yourself by a lively faith the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner that you ought.

At the beginning of the Mass, the priest at the foot of the altar makes the sign of the cross, *In the Name of the Father, and of the Son, and of the Holy Ghost, Amen*, and then recites with the clerk the 42d Psalm, *Judica me Deus*, &c. *Judge me, O God*, &c. which you may either recite with him, or pray as follows.

A PRAYER FOR THE BEGINNING OF THE MASS

O ALMIGHTY Lord of heaven and earth, behold I a wretched sinner presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our high-priest, Jesus Christ thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross, 1*st*, for thy own honour, praise, adoration and glory; 2*dly*,

in remembrance of his death and Passion; *3dly*, in thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestow'd on me the most unworthy of all; *4thly*, for obtaining pardon and remission of all my sins; and of those of all others whether living or dead, for whom I ought to pray: and, lastly, for obtaining all graces and blessings both for myself, and for thy whole church. O be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and Passion of thy Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ thy Son. *Amen.*

Then the priest bowing down, says the *Confiteor*, *I confess to Almighty God*, &c. by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness; and to beg their prayers to God for him. And the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then in the name of all there present the clerk makes the like general confession to

God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to shew mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. You may either say the *Confiteor* according to the form which you have above in the Morning Exercise, *Pag.* 25, or you may pray as follows.

A PRAYER AT THE CONFITEOR.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine majesty. I have sinned, O Lord, I have sinned; I have grievously offended through the whole course of my life, in thought, word, and deed; and therefore am most unworthy to lift up my eyes to heaven, or so much as to name thy sacred name; how much more am I unworthy to appear here in thy sanctuary; and to assist amongst thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both priest and victim! But, O my God,

thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore I here venture to come into thy temple, and with the poor Publican (and, as I hope, with the same penitential spirit) I strike my breast and say, *O God be merciful to me a sinner.* [Repeat this thrice.] And I humbly hope to find this mercy which I crave, through that Passion and death which is here celebrated. O fountain of mercy, grant this mercy to me, and to all poor sinners. *Amen.*

After the *Confiteor* the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord.* Amen. Say the same with him: and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

When the priest is come up to the altar, he goes to the book, and there reads what is called the *Introit*, or *entrance* of the Mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the psalms, and the *Glory be to the Father*, &c. to glorify the Blessed Trinity.

A PRAYER AT THE INTROIT

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day, and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

The priest returns to the middle of the altar, and says alternatively with the clerk the *Kyrie eleison*, or *Lord have mercy on us*, which is said three times to God the Father; three times *Christe eleison*, or *Christ have mercy on us*, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy; but let it be with a truly contrite and humble heart.

After the *Kyrie eleison*, the priest recites the *Gloria in excelsis*, or *Glory be to God on high*, &c. being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses.

THE GLORIA IN EXCELSIS

GLORY be to God on high, and peace on earth to men of good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy

great glory. O Lord God, O heavenly king, O God the Father almighty, O Lord Jesus Christ, the only begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us: O thou who takest away the sins of the world, receive our prayer: O thou who sittest at the right hand of the Father, have mercy on us: For thou alone art holy, thou alone art Lord, thou alone art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. *Amen.*

N.B. This being a hymn of joy, is omitted in the Masses of *Requiem* for the dead, and in the Masses of the *Sundays* and *Ferias* of the penitential times of *Advent* and *Lent, &c.*

At the end of the *Gloria in excelsis*, the priest kisses the altar, and turning about to the people, says, *Dominus vobiscum*, *The Lord be with you.* Answer: *Et cum spiritu tuo. And with thy spirit.* As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

Then the priest returns to the book, and says *Oremus, Let us pray;* and then reads the collect or collects of the day, con-

cluding them with the usual termination, *Per Dominum nostrum*, &c. *Through our Lord Jesus Christ*, &c. with which the church commonly concludes all her prayers. Whilst the priest is reading the collects you may thus join with him.

A PRAYER AT THE COLLECTS

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole church, and in behalf of us thy people: Accept them, to the honour of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT

GRANT, we beseech thee, almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord Jesus Christ. *Amen.*

The *Collects* being ended, the priest lays his hands upon the book, and reads the *Epistle* or *Lesson* of the day. At the end of which the clerk answers, *Deo gratias*, *Thanks be to God*, viz. for the heavenly doctrine there delivered. Then

follow some verses or sentences of Scripture called the *Gradual*, which are every day different. During the Epistle and Gradual you may pray thus:

A PRAYER AT THE EPISTLE

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may shew forth by our lives whose disciples we are: that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthen'd by thy grace to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

A PRAYER AT THE GRADUAL

HOW wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my protector for ever: I will put my whole trust in thee: O let me never be confounded.

After this the book is removed to the other side of the altar, in order to the reading

of the Gospel for the day. Which removal of the book represents the passing from the preaching of the old law, figured by the Jewish people, to the Gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the Gospel, sends a wipe bowing down before the middle of the altar, praying of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God that he would open your ears and heart, that those divine lessons may sink deep into your soul.

At the beginning of the Gospel the priest greets the people with the usual salutation, *Dominus vobiscum*, *The Lord be with you.* And then tells out of which of the evangelists the Gospel is taken, saying, *Sequentia S. Evangelii secundum*, &c. &c. *What follows is of the holy Gospel*, &c. &c. At which words both priest and people make the sign of the cross on, upon their foreheads, to signify that they are not ashamed of the cross of Christ and his doctrine. *Ore*, upon their mouths, to signify that they will ever profess it in words. *Corde*, upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord.*

At the Gospel stand up, to declare by that posture your readiness to go and do whatsoever you shall be commanded by your Saviour in his Gospel: and if you have not the convenience of reading of it, or otherwise attending to it, you may pray as follows:

A PRAYER AT THE GOSPEL

O LORD Jesus Christ, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy Gospels, and the preachers of thy word; grant me grace, that I may be wanting in no care necessary for my being instructed in thy saving truths: let me be as industrious in my soul's concern, as I am for my body, that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy Gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and resisting all the inclinations of corrupt nature, ever follow thee, who art the Way, the Truth, and the Life: for thus only can I be thy true disciple; and thus only, O Jesus, canst thou be my master.

At the end of the Gospel the clerk answers,

Laus tibi, Christe, Praise be to thee, O

Christ. And the priest kisses the book, in reverence to those sacred words he has been reading out of it. Then upon all *Sundays*, and many other festival days, standing in the middle of the altar, he recites the *Nicene* Creed, kneeling down at those words, *He was made man*, in reverence to the great mystery of our Lord's incarnation.

THE NICENE CREED

I BELIEVE in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God, Light of Light, true God of true God; begotten, not made, consubstantial to the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and *he was made man:* was crucified also for us; under *Pontius Pilate* he suffered and was buried, and the third day he rose again according to the Scriptures: he ascended into heaven, sits at the right-hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost the Lord, and giver of life, who proceeds from the Father and the Son, who,

together with the Father and the Son, is adored and glorified, who spoke by the prophets. And one, holy, Catholick and Apostolick Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. *Amen.*

Then the priest turns about to the people, and says, *Dominus vobiscum*, *The Lord be with you.* And having read in the book a verse or sentence of the scripture, which is called the *Offertory*, and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God: then going to the corner of the altar, he takes the wine, and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which, he returns to the middle of the altar, and offers up the chalice. Then bowing down, he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the author of all sanctity to sanctify this offering. During the Offertory you may pray thus:

A PRAYER AT THE OFFERTORY

ACCEPT, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our high-priest, and he is our victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thy own honour, praise and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son, we offer ourselves to thee, begging, that by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life and death may ever separate us any more from thee.

At the end of the Offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, *Lavabo*, &c. *I will wash my hands among the innocent, and I will encompass thy altar, O Lord*, &c. as in the latter

part of the 25th Psalm. Then returning to the middle of the altar, and there bowing down, he begs of the Blessed Trinity to receive this oblation in memory of the Passion, resurrection and ascension of our Lord Jesus Christ, and for an honourable commemoration of the Blessed Virgin, and of all the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. You may thus join with him:

A PRAYER AT THE LAVABO, OR THE WASHING OF THE FINGERS

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! But alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A PRAYER WHEN THE PRIEST STANDS BOWING DOWN AT THE MIDDLE OF THE ALTAR

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's Passion, resurrection, and glorious ascension; and grant, that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we

celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. *Amen.*

Then the priest kissing the altar turns to the people, and says, *Orate Fratres*, &c. that is, *Brethren pray, that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk,

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our benefit, and that of all his holy church.

Then the priest says in a low voice the prayers call'd *Secreta*, which correspond to the Collects of the day, and are different every day. During which you may pray as follows:

A PRAYER AT THE SECRETA

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through Jesus Christ. *Amen.*

ON THE FESTIVAL OF A SAINT

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity our ways may be ever directed to thy honour, through our Lord Jesus Christ.

The priest concludes the *Secreta* by saying aloud, *Per omnia sæcula sæculorum*, that is, *World without end.* Answ. *Amen.* Priest. *Dominus vobiscum*, *The Lord be with you.* Answ. *Et cum spiritu tuo*, *And with thy spirit.* Priest. *Sursum corda*, *Lift up your hearts.* Answ. *Habemus ad Dominum*, *We have them lifted up to the Lord.* Priest. *Gratias agamus Domino Deo nostro*, *Let us give thanks to the Lord our God.* Answ. *Dignum et justum est*, *It is meet and just.* Then the priest recites the *Preface* (so called because it serves as an introduction to the Canon of the Mass) in which you may join with him as follows:

THE PREFACE

IT is truly meet and just, right and wholesome, that we always, and in all places, should give thanks to thee, O holy Lord, Almighty Father, everlasting God, through Christ our Lord. Through whom the angels

give praise to thee, the dominations adore, the powers tremble, the heavens and the virtues of the heavens, and the blessed seraphims with common jubilee join in glorifying thy majesty. With whom we beseech thee, that thou wouldst order our voices also to be admitted, saying with a most humble confession,

Holy, holy, holy Lord God of Sabaoth. The heavens and the earth are full of thy glory. *Hosanna* in the highest. Blessed is he that cometh in the name of the Lord. *Hosanna* in the highest.

After the *Preface* follows the Canon of the Mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his Passion, and his hiding at that time his glory and his divinity, as to fill the soul with a deep sense of that common curse of all mankind, which the priest is then representing as it were in secret to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

The Canon begins by the invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholick Church, for the pope, for the bishop, for the king, and for all the pro-

fessors of the orthodox and apostolick faith throughout the whole world. Then follows the *Memento*, or commemoration of the living, for whom in particular the priest intends to offer up that Mass, or who have been particularly recommended to his prayers, &c. To which is subjoin'd a remembrance of all there present, followed by a solemn commemoration of the Blessed Virgin, of the apostles, martyrs, and all the saints; to honour their memory, by naming them in the sacred mysteries; to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord. During this part of the Canon you may pray thus:

A PRAYER AT THE BEGINNING OF THE CANON

O ETERNAL and most merciful Father, behold we come to offer thee our omage this day; we desire to adore, praise, nd glorify thee; and to give thee thanks for hy great glory, joining our hearts and voices vith all thy blessed in heaven, and with thy vhole church upon earth. But acknowedging our great unworthiness and innumerble sins, for which we are heartily sorry, nd humbly beg thy pardon, we dare not enture to approach to thee otherwise than n company of thy Son, our advocate and

mediator Jesus Christ, whom thou hast given us to be both our high-priest and sacrifice. With him therefore, and through him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite our's; and with this offering, which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him we beseech thee to exalt thy holy Catholick Church throughout the whole world; to maintain her in peace, unity, holiness and truth; to have mercy on thy servants, N. our chief bishop, N. our prelate, N. our king, and on all that truly fear thee; on our parents, children, friends, and benefactors, &c., on all those whom we have any way scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may all be converted to thee, and find mercy, through Jesus Christ thy Son: through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire and with whom we communicate in these holy mysteries.

Then the priest spreads his hands, according to the ancient ceremony of sacrifices

over the bread and wine, which are to be consecrated into the body and blood of Christ, and begs that God would accept of this oblation which he makes in the name of the whole church; and that he would grant us peace in this life, and eternal salvation in the next. After which, he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by Christ's own words, pronounced in his name and person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the *elevation*, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice, the priest recites those words of Christ: *As often as you do these things, you shall do them in remembrance of me.* Then he goes on, making a solemn commemoration of the Passion, Resurrection, and

Ascension of Christ; and begging of God to accept this sacrifice, as he was pleased to accept the oblations of *Abel, Abraham*, and *Melchisedech*; and to command, that it may by his holy angel be presented upon the altar above in presence of his divine majesty, for the benefit of all those that shall partake of these mysteries here below. In the mean time you may pray thus:

A PRAYER WHEN THE PRIEST SPREADS HIS HANDS OVER THE OBLATION

WE present to thee, O Lord, this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that by thy all-powerful blessing they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and Passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

AT THE CONSECRATION

Make an act of faith of the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father. Beg that your heart and soul may be happily changed into him.

AT THE ELEVATION

Contemplate, with the eyes of your soul, your Saviour elevated upon the cross for you. Bow down all the powers of your soul to adore him, and beg that he would draw all hearts to himself.

A PRAYER AFTER THE ELEVATION

LOOK down now, O Lord, we beseech thee, upon this sacred victim, which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and born into this world: that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourg'd at a pillar, crown'd with thorns, and nail'd to a cross; for us he died, and for us he triumph'd over death by his resurrection, and opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the angel of the great council, the eternal priest; and from thence send down thy blessing upon

us all that here below assist at these divine mysteries, through the same Jesus Christ our Lord. *Amen.*

Then the priest proceeds to the *Memento*, or commemoration of the dead, saying, *Remember also, O Lord, thy servants N. and N. who are gone before us with the sign of faith, and repose in the sleep of peace;* praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. Do you the same; and during this memento, recommend in particular to God's mercy, through Jesus Christ's death and Passion, the souls of your relations, friends, &c. such as are lately dead, or have been particularly recommended to your prayers: all such as you have any ways injured, or been an occasion of their sins; such as are in the greatest want of prayers, or have none to pray for them: in fine, all such as God would have you particularly pray for. And conclude with the priest: *to these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace, through the same Christ our Lord. Amen.*

After this memento, or commemoration of the dead, the priest, raising his voice a

little, and striking his breast, says, *Nobis quoque peccatoribus, &c. And to us sinners, &c.* humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs, through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, *Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honour and glory;* which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying with a loud voice, *Per omnia sæcula sæculorum, For ever and ever. Answ. Amen.* After which, he recites aloud the *Pater noster*, or *Lord's Prayer*. The clerk answering at the end, *Sed libera nos a malo, But deliver us from evil.* In the mean time you may pray thus:

A PRAYER AT THE NOBIS QUOQUE PECCATORIBUS

WE humbly implore thy mercy, O Lord, for ourselves also; we beg pardon for all our sins; we desire to detest them, and to renounce them for ever: all our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ, and to be

one day, through him, admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time we desire to offer thee daily through him *all honour and glory.*

At the *Pater noster* join with the priest in that sacred prayer. And at the conclusion of it, beg with him to be delivered from all evils past, present, and to come; and be the intercession of the B. Virgin, and of all the saints, to be secured from sin and all disturbances, through Jesus Christ our Lord.

After this, the priest breaks the host over the chalice, in remembrance of Christ's body being broken for us upon the cross, and he puts a small particle of the host into the chalice, praying that *the peace of the Lord may be always with us.* Then kneeling down, and rising up again, he says, *Agnus Dei*, &c. *Lamb of God, who takest away the sins of the world, have mercy on us.* He repeats the three, but at the third time, instead of *have mercy on us*, he says, *Grant us peace.* After the *Agnus Dei*, the priest says three short prayers, by way of preparation for receiving the B. sacrament: then kneeling down, and rising again, he takes up the host, and striking his breast, he says thrice, *Domine, non*

sum dignus, &c. *Lord, I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed.* After which, he makes the sign of the cross upon himself with the host, saying, *The body of our Lord Jesus Christ preserve my soul to life everlasting.* Amen. And so receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words, *The blood of our Lord Jesus Christ preserve my soul to life everlasting.* Amen. Then follows the communion of the people, if any are to receive.

The devotion most proper for the people from the *Pater noster*, till after the priest's communion, is to make, during that time, a *spiritual communion*, *1st*, by a lively *faith* of the real presence, in the *B.* Sacrament, of the Lamb of God slain for our sins, and of the abundance of graces which he brings with him to such as receive him worthily. *2dly*, by an ardent *desire* of partaking of this life-giving food. *3dly*, by *humbly* acknowledging, and heartily *bewailing* their unworthiness and sins, which hinder them from daring to approach to this heavenly table. *4thly*, by enflamed affections of love, aspiring after Jesus Christ, and an eternal union with him, inviting him to come [illegible] into their

souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears Mass, but at any other hour in the day, and the oftener the better. You may if you please make use of this form.

A SPIRITUAL COMMUNION

O MY sweet Saviour Jesus Christ, thou art my soveraign good, the fountain of all good, my God and my all. I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightst be our high-priest and our victim: I most firmly believe, that thou offeredst thyself upon the cross a sacrifice for us all, after having suffered many cruel torments for us; and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed

received by thy faithful, in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanctity do they receive from this fountain of all sanctity! O that I were so happy as to be worthy to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels! But alas! I am the most wretched of all sinners, who from my first coming to the use of reason, till this hour, have innumerable ways offended thee my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure; and therefore infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up towards thy altar, much less approach to it; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O fountain of mercy, have compassion on me, and suffer me at least to sigh after thee; and tho' I am unworthy of thy embraces, permit me, like the penitent *Magdalene*, to present myself at least before thy feet, and wash them in spirit with my tears! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth!

O come to me, dear Lord, in spirit, and take possession of all the powers of my soul! recollect my memory in thee, enlighten my understanding, and enflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer hear me, O Lord; and in all things else do with me what thou wilt.

After the communion, the priest takes the *Lotion*, or *Ablution*, of wine and water into the chalice, in order to consummate whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy Scripture, call'd the *communion*: after which, he turns about to the people with the usual salutation, *Dominus vobiscum*; and returning to the book, reads the collects or prayers, call'd *the post-communion*: after which, he again greets the people with *Dominus vobiscum*, and gives them leave to depart with *Ite, missa est.* The clerk answering, *Deo gratias*, *Thanks be to God.* Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity; and then turning about to the people, gives his blessing to them all in the name of the blessed Trinity: and

so concludes the Mass, by reading the beginning of the gospel according to St. *John*, which the people hear standing, till these words, *Et verbum caro factum est, And the word was made flesh;* when both priest and people kneel down in reverence to the mystery of Christ's incarnation. At the end the clerk answers, *Deo gratias, Thanks be to God.* And so the priest returns from the altar to the sacristy, and unvests himself, reciting in the mean time the *Benedicite*, or the Canticle of the three Children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest, you may pray as follows:

A PRAYER AFTER THE COMMUNION

I RETURN thee now most hearty thanks, O my God, through Jesus Christ thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever for all thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy sight; and let me not depart without

thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and beg, that all my undertakings, all my thoughts, words and actions, may henceforward be level'd at thy glory, through the same Jesus Christ our Lord. *Amen.*

THE BEGINNING OF THE GOSPEL OF ST. JOHN.

IN the beginning was the word, and the word was with God, and the word was God. This was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was the life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for testimony, to give testimony of the light, that all might believe through him. He was not the light, but to give testimony of the light. It was the true light, which enlightens every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to those who believe in his name, who not of blood, nor of the will of

lesh, nor of the will of man, but of God are born. And *the word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

N.B. With regard to the vestments, in which the priest says Mass; that as the Mass represents the Passion of Christ, and the priest there officiates in his person; so these vestments in which he officiates represent those with which Christ was ignominiously cloathed at the time of his Passion. Thus the *amice* represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him, St. *Luke* xxii. 64. The *alb* represents the white garment with which he was vested by *Herod*: the *girdle*, *maniple*, and *stole* represent the cords and bands with which he was bound in the different stages of his Passion: the *chasuble*, or outward vestment, represents the purple garment with which he was cloathed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders: lastly, the priest's *tonsure* or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests that were wont to officiate in sacred functions, had by the appointment of God *vestments*

assigned for that purpose; as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that in the church of the New Testament, Christ's ministers should in their sacred functions be distinguished in like manner from the laity by those sacred vestments; which might also represent the virtues which God requires in them: thus the *amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the helmet of *salvation*; the *alb*, innocence of life; the *girdle*, with which the loins are girded, *purity*; and *chastity*; the *maniple*, which is put on the left arm, *patience* in the labours of this mortal life; the *stole*, the sweet yoke of Christ to be borne in this life, in order to a happy immortality; in fine, the *chasuble*, which is uppermost, and covers all the rest, represents the virtue of charity.

In these vestments the church makes use of five colours, viz. the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the *black*, which is the penitential colour, in the penitential times of *Advent* and *Lent*, and upon *Ember* and *Ember Days*; the *green* on most of the other *Sundays* and *Feriæ* throughout the year; and the *blue*

n *Good-Friday*, and in the Masses for the ead.

We make a reverence to the altar upon vhich Mass is said, because 'tis the seat of ese divine mysteries, and a figure of Christ, vho is not only our *priest* and *sacrifice*, but ur *altar* too, inasmuch as we offer our rayers and sacrifices through him. Upon ie *altar* we always have a *crucifix*; that as ie Mass is said in remembrance of Christ's assion and death, both priest and people ay have before their eyes, during this sacri- ce, the image that puts them in mind of his assion and death. And there are always ghted candles upon the altar during Mass; s well to honour the victory and triumph f our great King (which is there celebrated) v these lights, which are tokens of our *joy* id of his *glory*; as to denote the light of *ith*, with which we are to approach to him.

METHOD OF HEARING MASS FOR THE ABSENT

IT often happens that Christians, thro' distance of place, indisposition, or other navoidable impediments, are hindered from eing able to be present at the great sacrifice the Mass: in which cases it is proper hat they should endeavour to assist thereat, least in spirit, which may be done with reat fruit to their souls in this manner:

Let them make choice of a proper time in the morning, and either by themselves (or, if they have a family, summoning them together) let them go into their oratory, and there present themselves in spirit before the altar of God: and after having bewailed their misfortune in being kept at a distance from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that Mass which is then offered, in the place where they commonly hear Mass; and applying themselves to the same devotions they commonly use in time of hearing Mass.

Thus for example: at the *Confiteor* let them confess their sins with a hearty repentance; at the *Kyrie eleison*, let them cry out to God for mercy; at the *Gloria in excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy word; and so with proportion let them accommodate their devotion to all the other parts of the Mass; remembering always the *four intentions* of the sacrifice; the *Passion of Christ*, and a *spiritual communion*; uniting themselves in every part of this sacrifice with Jesus Christ, and offering themselves to God with him and through him.

OTHER DEVOTIONS PROPER FOR SUNDAYS AND HOLIDAYS

The Hymn Te Deum

WE praise thee, O God: we confess thee our Lord.
Thee, the Father everlasting, all the earth doth worship.
To thee the angels, to thee the heavens, and all the powers,
To thee the cherubim and seraphim cry out without ceasing,
Holy, holy, holy Lord God of Sabaoth.
Full are the heavens and the earth of the majesty of thy glory.
Thee the glorious choir of the apostles,
Thee the laudable number of the prophets,
Thee the white-robed army of martyrs doth praise.
Thee the holy church throughout the world doth confess,
The Father of incomprehensible majesty,
Thy venerable true and only Son,
And the Holy Ghost the paraclete.
Thou art the king of glory, O Christ.
Thou art the everlasting Son of the Father.
Thou being to take upon thee to deliver man, didst not abhor the Virgin's womb.
Thou having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right-hand of God in the glory of the Father.
Thee we believe to be the judge to come.
We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints in eternal glory.
O Lord, save thy people, and bless thy inheritance.
And govern them; and exalt them for ever.
Every day we magnify thee.
And we praise thy name for ever and ever.
Vouchsafe, O Lord, to keep us this day without sin.
Have mercy on us, O Lord, have mercy on us.
Let thy mercy, O Lord, be upon us; as we have hoped in thee.
In thee, O Lord, have I hoped: let me not be confounded for ever.

The Benedicite; or Canticle of the Three Children, Daniel iii.

ALL you works of the Lord, bless ye the Lord, praise him and magnify him for ever.
You angels of the Lord, bless the Lord; bless the Lord you heavens.
All you waters that are above the heavens

bless the Lord; all you powers of the Lord, bless the Lord.
Sun and moon, bless the Lord; you stars of heaven bless the Lord.
Let every shower and dew bless the Lord; and all the spirits of God bless the Lord.
You fire and heat, bless the Lord; you winter and summer, bless the Lord.
Dews and hoary frosts, bless ye the Lord; Frost and cold, bless the Lord.
Bless the Lord you ice and snow; you nights and days bless the Lord.
Light and darkness bless ye the Lord; you lightnings and clouds bless the Lord.
May the earth bless the Lord, and praise him and magnify him for ever.
You mountains and hills bless the Lord; and all you things that spring forth upon earth bless the Lord.
Bless the Lord you fountains; you seas and rivers bless the Lord.
You whales, and all things that move in the waters, bless the Lord; all you fowls of the air, bless the Lord.
All you beasts and cattle, bless the Lord; you sons of men, bless the Lord.
Let *Israel* bless the Lord, and praise him and magnify him for ever.
You priests of the Lord bless the Lord; you servants of the Lord bless the Lord.
Bless the Lord you spirits and souls of the

just; you holy and humble of heart, bless ye the Lord.
O *Ananias*, *Azarias*, and *Misael*, bless ye the Lord, praise him and magnify him for ever.
Let us bless the Father and the Son with the Holy Ghost, let us praise him and magnify him for ever.
Blessed art thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

PSALMS OF ADORATION, PRAISE, AND THANKSGIVING

Psalm xciv.

COME let us praise the Lord with joy; let us joyfully sing to God our Saviour.
Let us appear before his face in confession, and let us make jubilations to him with psalms.
For the Lord is a great God, and a great King above all gods. *For the Lord will not reject his people.*
For in his hands are all the ends of the earth, and he beholds the height of the mountains.
For the sea is his, and he made it; and his hands have founded the dry land.
Come let us adore and fall down before God; let us weep before the Lord that made us.
For he is the Lord our God: and we are his people, and the sheep of his pasture.

This day, if you shall hear his voice, harden not your hearts.

As in the provocation, according to the day of temptation in the wilderness; where your fathers tempted me; they proved me, and saw my works.

Forty years long was I offended with that generation, and I said, These men always err in their heart.

And they have not known my ways; to whom I swore in my wrath, that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Psalm xcix.

LET all the earth be joyful in God: serve ye the Lord in gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord he is God: 'tis he that has made us, and not we ourselves.

We are his people, and the sheep of his pasture. Go into his gates with praise, into his courts with hymns, and confess to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to all generations.

Glory, &c.

Psalm cii.

O MY soul, bless the Lord; and let all that is within me praise his holy name.
Bless the Lord, O my soul, and never forget all that he has done for thee;
Who mercifully pardoneth all thy iniquities; who healeth all thy infirmities.
Who redeemeth thy life from perdition; who crowneth thee in mercy and compassion.
Who filleth thy desire with good things: thy youth shall be renewed as the eagles.
The Lord doth mercies; and judgment to all that suffer wrong.
He has made his ways known to *Moses;* and his wills to the children of *Israel.*
The Lord is compassionate and merciful; long-suffering and exceedingly merciful.
He will not be angry with us always; nor will he threaten us for ever.
He has not dealt with us according to our sins, nor rewarded us according to our iniquities.
For according to the height of the heaven from the earth, he has exalted his mercy upon them that fear him.
As far as the east is distant from the west, he has removed our iniquities at a distance from us.
As a Father has compassion upon his

children; so the Lord has had compassion on them that fear him.
For he knows what we are made of: he remembers that we are dust.
Man's days are like the grass: as the flower of the field so shall he flourish.
For the spirit shall pass away in him; and he shall be no longer, and shall know his place no more.
But the mercy of God is from eternity to eternity upon such as fear him.
And his justice is to children's children, in favour of them that keep his covenant,
And are mindful of his commandments to observe them.
The Lord has prepared his throne in heaven: and his kingdom shall rule over all.
Bless ye the Lord all his angels: ye mighty in power that do his word, for the hearing of the voice of his speeches.
Bless ye the Lord all his powers, you his ministers, who do his will.
Bless ye the Lord all his works in every place of his dominion. O my soul, bless thou the Lord. Glory, &c.

Psalm cxvi.

PRAISE the Lord all ye nations: praise him all ye peoples.
Because his mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory, &c.

Psalm cxxxvii.

I WILL confess to thee, O Lord, with my whole heart; because thou hast heard the words of my mouth.

I will sing psalms to thee in the presence of the angels: I will adore at thy holy temple, and I will give praise to thy name.

By reason of thy mercy and thy truth; because thou hast magnified above all things thy holy name.

In whatsoever day I shall call upon thee, hear me: thou shalt multiply strength in my soul.

May all the kings of the earth confess to thee, O Lord: because they have heard all the words of thy mouth.

And let them sing in the ways of the Lord, because great is the glory of the Lord.

For the Lord is high, and beholdeth the things that are low; and the things that are high he knows from afar off.

If I shall walk in the midst of tribulation, thou shalt enliven me: and thou hast stretched forth thy hand upon the wrath of my enemies; and thy right-hand has saved me.

The Lord shall repay for me. O Lord, thy mercy is for ever; despise not the works of thy hands. Glory,

Psalm cxlviii. Alleluia.

PRAISE ye the Lord from the heavens: praise ye him in the high places.
Praise ye him all his angels: praise ye him all his powers.
Praise ye him, O sun and moon: praise ye him all you stars and light.
Praise ye him, O heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.
Because he spoke the word, and they were made: he commanded, and they were created.
He established them for ever, and for ages of ages: he laid a command, and it shall not pass away.
Praise the Lord from the earth, ye dragons, and all ye deeps.
You fire, hail, snow, ice, spirits of storms, which do his word.
Mountains and all hills; fruit trees and all cedars.
Beasts and all cattle; serpents and winged fowls.
You kings of the earth and all peoples; you princes, and all you judges of the earth.
Young men and maidens, old with the young, let them praise the name of the Lord; because his name alone is exalted.
The confession of him is above heaven and

earth; and he hath exalted the horn of his people.
A hymn to all his saints: to the children of *Israel*, a people approaching unto him. Glory, &c.

Psalm cl.

PRAISE ye the Lord in his holy places; praise ye him in the firmament of his strength.
Praise ye him in his powers; praise ye him according to the multitude of his greatness.
Praise ye him with sound of trumpet; praise ye him with psalter and harp.
Praise ye him with timbrel and choir; praise ye him with strings and organs.
Praise ye him on well-sounding cymbals; praise ye him on cymbals of jubilation; let every spirit praise the Lord. Glory, &c.

The Benedictus, or Canticle of Zacharias, St. Luke i.

BLESSED be the Lord God of *Israel*, because he hath visited us, and wrought the redemption of his people.
And hath raised up the horn of salvation to us, in the house of *David* his servant,
As he spoke by the mouth of his holy prophets, who were from the beginning,
Salvation from our enemies, and from the hand of all that hate us.

To do mercy with our fathers, and to remember his holy testament,
The oath which he swore to *Abraham* our father, that he would give himself to us.
That without fear, being delivered from the hand of our enemies, we may serve him,
In holiness and justice before him all our days.
And thou, O child, shalt be called the prophet of the most high; for thou shalt go before the face of the Lord to prepare his ways.
To give knowledge of salvation to his people unto the remission of their sins,
Through the bowels of the mercy of our God, in which the orient from on high hath visited us.
To enlighten them that sit in darkness, and in the shade of death; to direct our feet into the way of peace. Glory, &c.

AN UNIVERSAL PRAYER FOR ALL THINGS NECESSARY TO SALVATION

O MY God, I *believe* in thee, do thou strengthen my faith. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to *love* thee daily more and more. I am *sorry* that I have offended thee, do thou increase my *sorrow*.

I *adore* thee as my first beginning. I *aspire* after thee as my last end. I give thee *thanks* as my constant benefactor. I *call* upon thee as my soveraign protector.

Vouchsafe, O my God, to conduct me by thy *wisdom*, to restrain me by thy *justice*, to comfort me by thy *mercy*, to defend me by thy *power*.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, and willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy *will* may be done, because it is thy *will*, and in the manner that thou willest.

I beg of thee to enlighten my *understanding*, to enflame my *will*, to purify my *body*, and to sanctify my *soul*.

Give me strength, O my God, to expiate my *offences*, to overcome my *temptations*, to subdue my *passions*, and to acquire the *virtues* proper for my state.

Fill my heart with tender *affection* for thy goodness, a *hatred* for my faults, a *love* for my neighbour, and a *contempt* of the world.

Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality by *mortifi-*

cation, avarice by *alms-deeds*, anger by *meekness*, and tepidity by *devotion*.

O my God, make me *prudent* in my undertakings, *courageous* in dangers, *patient* in afflictions, and *humble* in prosperity.

Grant, that I may be ever *attentive* at my prayers, *temperate* at my meals, *diligent* in my employments, and *constant* in my resolutions.

Let my conscience be ever *upright* and *pure*, my exterior *modest*, my conversation *edifying*, and my comportment *regular*.

Assist me, that I may continually labour to overcome *nature*, to correspond with thy *grace*, to keep thy *commandments*, and to work out my *salvation*.

Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*.

Grant, that I may prepare for *death*, that I may fear thy *judgments*, that I may escape *hell*, and in the end obtain heaven, thro' Jesus Christ. *Amen.*

A PARAPHRASE UPON THE LORD'S PRAYER

Our Father, who art in heaven

O ALMIGHTY Lord, and maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great as to suffer such poor

worms as we are to call thee *Father!* O make us ever dutiful children to such a parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee, and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name

THE first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy, and infinitely glorious, and that thou art eternally adored, praised, and glorified, by all thy angels and saints. But alas! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou served! How is thy name blasphemed all the day, even by those that call themselves Christians! How many millions of souls in all parts of the world, tho' made to thy own image and likeness, and redeem'd by the precious blood of thy only Son, live and die in infidelity, error and vice, to the great dishonour of thy holy name! O when shall so great an evil be remedied! O that I could do any

thing to remedy it! O that I could worthily promote the honour and glory of thy name! O that I could make it known to all nations! O that like the blessed in heaven we were all happily united in praising, blessing, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee; and not only in words, but much more in our lives, show forth the glory of thy name.

Thy kingdom come

HEAVEN is the seat of thy eternal kingdom, O Lord; there thou livest and reignest for ever. But whilst we are here in this mortal life, thy *kingdom is within us*, as often as thou reignest within our souls by thy grace, and by thy love. I earnestly beg both for myself and for all others a share in thy eternal kingdom, that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace and of thy love may come into our souls; that thou may'st ever reign in us without control, and make us all according to thy own heart, that nothing in us may any more presume to rebell against thee, the true king of hearts; but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth, as it is in heaven

THE blessed in heaven have no other will, O Lord, but thine: this will of thine they ever adore; this they eternally embrace and love; this they readily and chearfully obey. O that we, poor banish'd children of *Adam* here upon earth, did in like manner adore, embrace, and love thy will! O that we obey'd it in like manner! Lord, 'tis my sincere desire, and hearty prayer, that from henceforward thy holy will may be done by us all, in all things. O grant, that from this moment thy will may be the rule of all our actions; and that in all our deliberations, like the convert St. *Paul*, we may ever cry out to thee, *Lord, what wouldst thou have me to do?* O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread

THE bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven, he that eateth of this bread shall live for ever: and the bread that I will give, is my flesh, for the life of the world.* This

bread of life we earnestly beg of thee: this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls with thy heavenly grace, from this fountain of grace. O come, dear Jesus, into our poor famish'd souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessaries of this life, grant us what in thy wisdom thou seest best for us, and most conducing to thy honour, and our eternal welfare.

And forgive us our trespasses, as we forgive them that trespass against us

OUR sins, O Lord, are innumerable; the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and Passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promis'd forgiveness to those that forgive; we here from our

hearts forgive all that have offended us; and hope through him to find forgiveness from thee.

Lead us not into temptation

ALAS! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies; the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope in all these dangers and conflicts is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and will not suffer us to be tempted above our strength. O never suffer us to forsake thee; and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits; nor ever glory that he has prevail'd over us: arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them with advantage to our souls: that by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O SOVERAIGN good, the fountain of all our good, deliver us from all our evils:

from our sins, and the punishments we deserve for them; from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads from thy justice, and our impenitence. From heresy and schism, and all that blindness of soul which self-conceit and pride expose us to; in fine, from a harden'd heart, from final impenitence, and everlasting damnation. From all these evils, for thy own goodness sake, O Lord, deliver us, thro' Jesus Christ thy Son our Lord. *Amen.*

THE SYMBOL OR CREED OF ST. ATHANASIUS

WHOSOEVER will be saved, before all things, it is necessary that he hold the Catholick faith.

Which faith, except every one do keep entire, and unviolated, without doubt he shall perish everlastingly.

Now the Catholick faith is this: that we worship one God in Trinity, and Trinity in unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreated, nor three incomprehensible; but one uncreated, and one incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty,

And yet they are not three almighties, but one almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth, to acknowledge every person by himself to be God and Lord:

So are we forbidden by the Catholick religion, to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after; nothing greater or lesser: but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the unity is to be worshipped in Trinity, and the Trinity in unity.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the worlds; and he is man of the substance of his mother, born in the world.

Perfect God and perfect man; of a rational soul, and human flesh subsisting.

Equal to the Father according to his God-

head; and lesser than the Father according to his manhood.
Who although he be both God and man; yet he is not two, but one Christ.
One, not by the conversion of the Godhead into flesh; but by the taking of the manhood unto God.
One altogether, not by confusion of substance, but by unity of person.
For as the rational soul and the flesh is one man, so God and man is one Christ.
Who suffered for our salvation; descended into hell; rose again the third day from the dead.
He ascended into heaven; he sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead.
At whose coming all men shall rise again with their bodies: and shall give an account of their own works.
And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.
This is the Catholick faith, which except a man believe faithfully and steadfastly, he cannot be saved.
Glory, &c.

THE VESPERS, OR EVEN-SONG

FOR SUNDAYS, ACCORDING TO THE ROMAN BREVIARY

Our Father, &c. *Hail* Mary, &c.

℣. Incline unto my aid, O God. ℟. O Lord, make haste to help me. ℣. Glory be to the Father, &c. ℟. As it was in the beginning, &c. Alleluia.

Anthem. The Lord said.

Psalm cix. Dixit Dominus

THE Lord said to my Lord, Sit thou on my right-hand,
Untill I make thy enemies the foot-stool of thy feet.
The Lord will send forth the rod of thy power out of *Sion*: be thou the ruler in the midst of thy enemies.
With thee is the beginning, [or the principality] in the day of thy strength, in the brightness of holy things: From the womb, before the day-star I begot thee.
The Lord has sworn, and it shall not repent him: Thou art a priest for ever, according to the order of *Melchisedech*.
The Lord at thy right-hand hath broken kings in the day of his wrath.
He shall judge among nations, he shall fill up

ruins; he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up his head. Glory, &c.

Anthem. The Lord said to my Lord, Sit thou on my right-hand. *Anth.* The works of the Lord are great.

Psalm cx. Confitebor tibi

I WILL confess to thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

The works of the Lord are great: sought out according to all his wills.

His work is worthy of praise and magnificence: and his justice remaineth for ever and ever.

He hath made a memory of his wonderful works, a merciful and compassionate Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles; the works of his hands are verity and judgment.

Faithful are all his commandments, confirmed for ever and ever: made in truth and equity.

He has sent redemption to his people: he has commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise remaineth for ever. Glory, &c.

Anthem. The works of the Lord are great: sought out according to all his wills *Anth.* He that feareth the Lord.

Psalm cxi. Beatus vir

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and riches in his house: and his justice abideth for ever and ever.

A light is risen up in darkness to the righteous; he is merciful and compassionate and just.

That man is acceptable that sheweth mercy, and lendeth: He shall dispose his words in judgment, because he shall not be moved for ever.

The just shall be in eternal memory: he shall not fear from the evil hearing.

His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved, till he overlook his enemies.

He has distributed, he has given to the poor: his justice remaineth for ever: his horn shall be exalted in glory.

The sinner shall see and shall be angry: he

shall gnash with his teeth, and pine away: the desire of sinners shall perish. Glory, &c. *Anthem.* He that feareth the Lord, delighteth exceedingly in his commandments. *Anth.* Let the name of the Lord.

Psalm cxii. Laudate, pueri

PRAISE ye the Lord, O children: Praise ye the name of the Lord.

Let the name of the Lord be blessed, from henceforth now and for ever.

From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth?

Raising up the needy from the earth, and lifting up the poor from the dung.

To place him with princes, with the princes of his people.

Who maketh the barren woman to dwell in a house a joyful mother of children. Glory, &c. *Anthem.* Let the name of the Lord be blessed for ever. *Anth.* But our God.

Psalm cxiii. In exitu Israel

WHEN *Israel* came out of *Egypt*, the house of *Jacob* from amongst a barbarous people.

Judæa was made his sanctification, *Israel* his dominion.

The sea saw, and fled away, *Jordan* was turned backward.

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O sea, that thou didst flee? And thou, O *Jordan*, that thou wast turned backward?

Ye mountains that you skipped like rams, and ye little hills like the lambs of the flock?

The earth was moved at the presence of the Lord; at the presence of the God of *Jacob*.

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth: lest at any time the Gentiles say, Where is their God?

But our God is in heaven, he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold; the works of the hands of men.

They have mouths and speak not: they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and shall not walk; neither shall they cry out through their throats.

Let them that make them become like to them, and all such as put their trust in them.

The house of *Israel* hath hoped in the Lord: he is their helper and their protector.
The house of *Aaron* hath hoped in the Lord: he is their helper and their protector.
They that fear the Lord have hoped in the Lord, he is their helper and their protector.
The Lord hath been mindful of us; and hath blessed us.
He hath blessed the house of *Israel*; he hath blessed the house of *Aaron*.
He hath blessed all that fear the Lord, both little and great.
May the Lord add upon you: upon you, and upon your children.
You are blessed of the Lord, who made heaven and earth.
The heaven of heaven to the Lord: but the earth he hath given to the children of men.
The dead shall not praise thee, O Lord, nor all they that go down to hell.
But we that live do bless the Lord, from this time now and for ever. Glory, *&c.*
Anthem. But our God is in heaven, he hath done all things whatsoever he would.

The Little Chapter, 2 Cor. i.

BLESSED be God, and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.
Answer. Thanks be to God.

THE HYMN

Lucis Creator Optime

O GREAT Creator of the light,
Who from the darksome womb of night
Brought'st forth new light at nature's birth
To shine upon the face of th' earth.

Who by the morn and ev'ning ray
Hast measur'd time, and call'd it day;
Vouchsafe to hear our pray'rs and tears,
Whilst sable night involves the spheres.

Lest our frail mind with sin defil'd,
From gift of life should be exil'd,
Whilst on no heav'nly thing she thinks,
But twines herself in Satan's links.

O may she soar to heav'n above,
The happy seat of life and love:
Mean time all sinful actions shun,
And purge the foul ones she hath done.

This pray'r, most gracious Father, hear,
Thy equal Son incline his ear,
Who with the Holy Ghost and thee
Doth live and reign eternally. *Amen.*

℣. May my prayer, O Lord, be directed.
℟. As incense in thy sight.

The Anthem for the *Magnificat* is different every *Sunday*.

The Magnificat, or the Canticle of the Blessed Virgin, St. Luke i.

MY soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.
Because he that is mighty hath done great things to me. And holy is his name.
And his mercy is from generation to generations, to them that fear him.
He hath shewed power in his arm; he hath scattered the proud in the conceit of their heart.
He hath deposed the mighty from their seat, and hath exalted the humble.
The hungry he hath filled with good things, and the rich he hath sent empty away.
He hath receiv'd *Israel* his child; being mindful of his mercy.
As he spoke unto our fathers; to *Abraham* and his seed for ever. Glory, &c.

The prayer is the Collect of the day; which is different every *Sunday*. You may say this that follows:

Let us pray

LOOK down, we beseech thee, O Lord, upon this thy family; for which our Lord Jesus Christ did not stick to be delivered

into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. *Amen.*

A Commemoration of the B. Virgin Mary

Anthem. O HOLY *Mary*, succour the miserable, help the faint-hearted, comfort the afflicted; pray for the people, intercede for the clergy, make supplication for the devout female sex: let all be sensible of thy help, who celebrate thy holy commemoration.

℣. Pray for us, O holy mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of Blessed *Mary* ever Virgin, may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the Holy Apostles Peter and Paul

Anthem. THE Apostle *Peter*, and *Paul* the doctor of the Gentiles, were they that taught us thy law, O Lord.

℣. Thou shalt establish them rulers over the whole earth. ℟. They shall be mindful of thy name, O Lord.

Let us pray

O GOD, whose right-hand raised up St. *Peter* walking on the waters, that he might not be drown'd; and delivered his fellow-apostle *Paul* from the depth of the sea, when he was thrice shipwreck'd; mercifully hear us, and grant that by the merits of them both we may obtain the glory of eternity.

Here comes in a commemoration also of the patron of the place, or titular saint of the church; with a proper anthem and prayer out of the office of that saint.

For Peace

Anthem. GIVE peace, O Lord, in our days: for there is no other to fight for us but thou our God.

℣. Let peace be made in thy strength.

℟. And plenty in thy towers.

Let us pray

O GOD, from whom are holy desires, right counsels, and just works: give to thy servants that peace which the world cannot give; that both our hearts may be addicted to thy commandments; and the fear of enemies being taken away, the times may

be quiet under thy protection. Through our Lord Jesus Christ, &c. *Amen.*

℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord. ℟. Thanks be to God. ℣. May the souls of the faithful through the mercy of God rest in peace. ℟. Amen. Our Father, &c.

THE COMPLIN

The Lector begins by asking the Officiant's benediction: which is given in these words.

The Blessing. May the Lord Almighty grant us a quiet night, and a perfect end. *Amen.*

The Short Lesson. 1 Peter v.

BRETHREN, be ye sober, and watch: for your adversary the devil, like a roaring lion, goes round about, seeking whom he may devour; whom resist, ye strong in faith. But thou, O Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth. Our Father, &c. I confess, &c.

℣. Convert us, O Lord our Saviour. ℟. And turn away thy wrath from us. ℣. Incline unto my aid, O God. ℟. O Lord, make haste to help me. Glory be to the Father, &c. As it was in the beginning, &c. Alleluia.

Anthem. Have mercy.

Psalm iv. Cum invocarem

WHEN I called upon him, the God of my justice heard me: in tribulation thou hast enlarged to me.

Have mercy on me, and hear my prayer.

O ye sons of men, how long are you of heavy heart? Why do you love vanity, and seek after a lye?

And know ye that the Lord hath made his holy one marvellous: the Lord will hear me when I shall cry to him.

Be ye angry, and sin not; the things that you say in your hearts, have compunction for them in your chambers.

Offer up the sacrifice of justice, and hope in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, and wine and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope. Glory, *&c.*

Psalm xc. Qui habitat

HE that dwelleth in the help of the most high, shall abide in the protection of the God of heaven.

He shall say to the Lord, Thou art my protector, and my refuge; my God, in him will I put my trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

With his shoulders he shall overshadow thee, and under his wings thou shalt hope.

His truth shall encompass thee with a shield: thou shalt not fear for any trouble by night.

Nor for the arrow that flieth in the day, the business that walketh about in darkness; the incursion, or the noon-day devil.

A thousand shall fall at thy side, and ten thousands on thy right-hand, but the *evil* shall not approach to thee.

But thou shalt consider with thine eyes, and shalt see the reward of sinners.

Because thou, O Lord, art my hope: thou hast made the most high thy refuge.

No evil shall come at thee; and the scourge shall not approach to thy tabernacle.

For he has given his angels charge over thee; that they may keep thee in all thy ways.

They shall bear thee up in their hands; lest perhaps thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk; and thou shalt tread under thy feet the lion and the dragon.

Because he hath trusted in me I will deliver him; I will protect him, because he hath known my name.

He shall cry to me, and I will hear him; I

am with him in tribulation; I will deliver him, and I will glorify him.
I will replenish him with length of days: and I will shew him my salvation. Glory, &c.

Psalm cxxxiii. Ecce nunc benedicite

BEHOLD now bless ye the Lord, all ye servants of the Lord.
Who stand in the house of the Lord; in the courts of the house of our God.
In the nights lift up your hands towards the holy places; and bless ye the Lord.
Our Lord bless thee from *Sion*, who made heaven and earth. Glory, &c.
Anthem. Have mercy on me, O Lord, and hear my prayer.

THE HYMN

BEFORE the closing of the day,
Creator we thee humbly pray
That for thy accustom'd mercies sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night.
Our enemy repress, that so
Our bodies no uncleanness know.

In this, most gracious Father, hear,
With Christ, thy equal Son, our pray'r,
Who with the Holy Ghost and thee
Doth live and reign eternally. *Amen.*

The Little Chapter. Jeremiah xiv.

BUT thou, O Lord, art among us; thy holy name is invoked upon us; forsake us not, O Lord our God. ℟. Thanks be to God.

Resp. Into thy hands, O Lord, I commend my spirit. Into thy hands, O Lord, *&c.* ℣. Thou hast redeemed us, O Lord God of truth. I commend my spirit. Glory be to the Father, and to the Son, and to the Holy Ghost. Into thy hands, O Lord, I commend my spirit. ℣. Keep us, O Lord, as the apple of thine eye. ℟. Protect us under the shadow of thy wings.

Anth. Save us.

Nunc dimittis. St. Luke i. The Song of Simeon

NOW thou dost dismiss thy servant, O Lord, according to thy word in peace.
Because mine eyes have seen thy salvation.
Which thou hast prepared before the face of all peoples.
A light unto the revelation of the Gentiles, and the glory of thy people *Israel.*
Glory be, *&c.*

Anthem. Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and sleep in peace.

Lord have mercy on us. Christ have mercy

on us. Lord have mercy on us. Our Father, &c. ℣. And lead us not into temptation. ℟. But deliver us from evil. I believe in God, &c. ℣. The resurrection of the body. ℟. And life everlasting. *Amen.* ℣. Blessed art thou, O Lord, the God of our Fathers. ℟. And worthy of praise, and glorious for ever. ℣. Let us bless the Father and the Son with the Holy Ghost. ℟. Let us praise and magnify him for ever. ℣. Thou art blessed, O Lord, in the firmament of heaven. ℟. And worthy of praise, and glorious, and magnified for ever. ℣. May the almighty and merciful Lord bless us and keep us. *Amen.* ℣. Vouchsafe, O Lord, this night. ℟. To keep us without sin. ℣. Have mercy on us, O Lord. ℟. Have mercy on us. ℣. Let thy mercy be upon us, O Lord. ℟. As we have put our trust in thee. ℣. O Lord, hear my prayer. ℟. And let my cry come unto thee. ℣. The Lord be with you. ℟. And with thy spirit.

Let us pray

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell therein, to keep us in peace: and thy blessing be upon us for ever, thro' our Lord Jesus Christ. *Amen.*

℣. The Lord be with you. ℟. And with thy spirit. ℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son and Holy Ghost, bless us and keep us. *Amen.*

Then follows an anthem and prayer by way of a commemoration of the B. Virgin, which is different according to the different seasons of the year.

Our Father. Hail *Mary*. I believe in God.

THE BENEDICTION OF THE B. SACRAMENT

What we call the Benediction, is a devotion practised by the church, in order to give adoration, praise and blessing, or benediction, to God for his infinite goodness and love, testified to us in the institution of the Blessed Sacrament, and to receive at the same time the benediction or blessing of our Lord there present.

When the Blessed Sacrament is taken out of the tabernacle, and set up to be seen by the people, the quire sings, *O salutaris hostia, &c. i.e.* O saving victim, which openest the gates of heaven, lo, the wars of our enemies press upon us: do thou give us strength, and aid. To the great Lord, who is three in one, be everlasting glory; oh! may he grant us life without end, in our heavenly country. *Amen.*

After this, is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times: such as Psalm xix. *Exaudiat*, for the king; Psalm xxv. *Deus noster refugium*, for peace; Psalm xc. *Qui habitat*, in time of tribulation; the *Te Deum*, in publick thanksgivings, &c. Then follows the hymn of the Blessed Sacrament, *Pange Lingua*, or at least the latter part of it, *Tantum ergo*.

THE HYMN

Pange Lingua

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ the world's great king bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above and born for man,
From virgin's womb his life began:
He liv'd on earth, and preach'd to sow
The seeds of heav'nly truth below;
Then seal'd his mission from above
With strange effects of pow'r and love.

'Twas on that evening when the last
And most mysterious supper past:
When Christ with his disciples sat,
To close the law with legal meats;

Then to the twelve himself bestow'd
With his own hands to be their food.

The word made flesh for love of man
By his word turns bread to flesh again ;
And wine, to blood, unseen by sense,
By virtue of omnipotence :
And here the faithful rest secure,
Whilst God can vouch, and faith insure.

Tantum Ergo

TO this mysterious table now
Our knees, our hearts, and sense we bow :
Let ancient rites resign their place
To nobler elements of grace ;
And faith for all defects supply,
Whilst sense is lost in mystery ;

To God the Father born of none,
To Christ his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise :
One honour, jubilee and fame,
For ever bless his glorious name. *Amen.*

℣. Thou hast given them bread from heaven ; *Alleluia.*
℟. Replenish'd with all sweetness and delight. Alleluia.
℣. Pray for us, O holy mother of God.
℟. That we may be made worthy of the promises of Christ.

℣. Lord save our king.
℟. And hear us in the day we call upon thee.

Let us pray

O GOD, who hast left us in this wonderful sacrament a perpetual memorial of thy Passion: grant us we beseech thee so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, *&c.*

Defend, we beseech thee, O Lord, by the intercession of Blessed *Mary*, ever Virgin, this thy family from all adversity; and being prostrate before thee with our whole hearts protect us in thy mercy from the snares of our enemies, thro' Jesus Christ our Lord.

We beseech thee, Almighty God, that thy servant *N.* our king, who by thy mercy has undertaken the government of this realm, may also receive the increase of all virtues; with which being adorned, he may both avoid the monsters of sins, and being pleasing in thy sight, come at length to thee, who art the Way, the Truth, and the Life, thro' Christ our Lord. *Amen.*

When the priest gives the Benediction with the Blessed Sacrament, bow down and profoundly adore your Saviour there present; give him thanks for all his mercies, offer your whole self to him to

be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole Church. Or you may say thus,

Adoro te Devote, &c.

I DEVOUTLY adore thee, O hidden Deity,
Which liest conceal'd indeed under these forms;
To thee my whole heart subjects itself,
Because it finds itself quite lost in contemplating thee.

The sight, the feeling and the taste are here deceiv'd,
But the hearing alone may be safely believed;
I believe whatever the Son of God has spoke;
Nothing can be more true than the word of truth.

Upon the cross the divinity alone was conceal'd;
But here the humanity also lies hid:
Yet I believe and confess both one and the other,
And make the same petition as did the penitent thief.

I do not here see thy wounds as *Thomas* did,
Yet I confess thee to be my God:
O grant that I may ever believe in thee more and more,
And evermore put my trust in thee, and love thee.

O blessed memorial of the death of our Lord,
O living bread, giving life to man,
Grant that my soul may ever live on thee;
Grant that I may ever relish thy sweetness.

O pious pelican, Jesus our Lord,
Cleanse me an unclean sinner with thy blood;
One drop of which is sufficient to save
The whole world from all its guilt.

O Jesus, whom I now see under a vail,
O when will that hour come, which I so much long for!
When the vail being removed, I shall see thy face,
And be happy for ever in the contemplation of thy glory. *Amen.*

Or else you may say,

HAIL true body, born of the blessed Virgin *Mary*, which truly sufferedst, and wast immolated upon the cross for man: whose side being pierced sent forth true blood, O grant that I may worthily receive thee at the hour of my death. O most clement, O most gracious, O most sweet Saviour Jesus, Son of the eternal God, and of the ever blessed Virgin, have mercy on me.

PRAYERS FOR THE KING

Psalm xix. Exaudiat

MAY the Lord hear thee in the day of tribulation: may the name of the God of *Jacob* protect thee.
Let him send thee help from his sanctuary; and let him defend thee from *Sion*.
Let him be mindful of all thy sacrifices: and let thy holocaust be made fat.
May he give thee thy heart's desire: and may he confirm all thy counsels.
We shall rejoice in thy salvation; and in the name of our God we shall be magnified.
May the Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed.
He will hear him from his holy heaven: the salvation of his right-hand is in powers.
Some trust in chariots, and some in horses: but we will call on the name of the Lord our God.
They have been bound, and are fallen: but we have risen, and have been set upright.
O Lord save the king: and hear us in the day that we shall call upon thee. Glory, *&c.*
℣. Lord save the king. ℟. And hear us in the day we shall call upon thee. *The prayer*, We beseech thee, *as above, p.* 150.
In tribulation say Psalm xc. *He that dwelleth*, &c. as in the Complin, *p.* 142.

THE SEVEN PENITENTIAL PSALMS

Proper to be said on Fasting days, and other Penitential Times

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

Psalm vi. Domine ne in furore

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am weak: heal me, O Lord, because all my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn, O Lord, and deliver my soul, save me for thy mercies' sake.

For there is not in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my sighing; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled for fury: I have grown old among all my enemies.

Depart from me all ye that work iniquity: because the Lord hath heard the voice of my weeping.

The Lord hath heard my petition; the Lord hath received my prayer.
Let all my enemies be ashamed and very much troubled: let them be converted and ashamed very speedily.
Glory be to the Father, &c.

Psalm xxxi. Beati quorum

BLESSED are they whose iniquities are forgiven, and whose sins are covered.
Blessed is the man, to whom the Lord hath not imputed sin, neither is there guile in his spirit.
Because I held my peace, my bones have grown old; whilst I cried all the day.
Because day and night thy hand is made heavy upon me; I am converted in my anguish, whilst the thorn is fixed.
I have made my sin known to thee; and my injustice I have not hid.
I said, I will confess against myself my injustice to the Lord, and thou hast forgiven the impiety of my sin.
For this shall every holy one pray to thee in seasonable time.
Yet in the deluge of many waters they shall not approach him.
Thou art my refuge from tribulation, which hath surrounded me: my joy, deliver me from them that encompass me.
I will give thee understanding, and I will

instruct thee in this way in which thou shalt go, I will fasten mine eyes upon thee.
Do not become as the horse and mule, that have no understanding.
In bit and bridle bind fast their jaws, who do not approach to thee.
Many are the scourges of a sinner, but mercy shall encompass him that hopeth in the Lord.
Be joyful in the Lord, and rejoice ye just, and glory all ye right of heart. Glory, &c.

Psalm xxxvii. Domine ne in furore

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.
For thy arrows are fastened in me, and thy hand hath been strong upon me.
There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.
For my iniquities are gone over my head; and as a heavy burden are become heavy upon me.
My scars are putrified and corrupted, because of my foolishness.
I am become miserable, and I am bowed down even to the end: I went sorrowful all the day.
Because my loins are filled with illusions; and there is no health in my flesh.
I am afflicted and humbled exceedingly; I roared out from the groaning of my heart.

O Lord, all my desire is before thee; and my groaning is not hidden from thee.
My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.
My friends and my neighbours have drawn near, and stood against me.
And they that were near me, stood afar off; and they that sought my soul, used violence.
And they that sought evils to me, spoke vain things; and studied deceits all the day.
But I as one deaf did not hear; and as one dumb, that openeth not his mouth.
And I became as a man that heareth not; and that hath not reproofs in his mouth.
Because in thee, O Lord, I have hoped, thou shalt hear me, O Lord my God.
For I have said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they have spoke great things against me.
Because I am prepared for scourges; and my sorrow is always in my sight.
For I will declare my iniquity; and I will think for my sin.
But my enemies live, and are strengthened over me; and they are multiplied, that hate me unjustly.
And they that return evils for good, detracted me, because I followed goodness.
Forsake me not, O Lord my God, depart not from me.

Attend unto my help, O Lord, the God of my salvation. Glory, &c.

Psalm l. Miserere

HAVE mercy on me, O God, according to thy great mercy.
And according to the multitude of thy tender mercies blot out my iniquity.
Wash me yet more from my iniquity, and cleanse me from my sin.
Because I know my iniquity, and my sin is always before me.
To thee only have I sinned, and have done evil before thee, that thou may'st be justified in thy words, and may'st overcome when thou art judged.
For behold I was conceiv'd in iniquities; and in sins hath my mother conceived me.
For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.
Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.
To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.
Turn away thy face from my sins, and blot out all my iniquities.
Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and confirm me with a perfect spirit.

I will teach thy ways to the unjust; and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips; and my mouth shall declare thy praise.

Because, if thou would'st have had sacrifice, verily I had given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is a troubled spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with *Sion*, that the walls of *Jerusalem* may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altars. Glory, *&c.*

Psalm ci. Domine exaudi

O LORD, hear my prayer, and let my cry come to thee.

Turn not away thy face from me; in what day soever I am in tribulation, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.
For my days are vanished as smoak; and my bones are wither'd as a thing that is burnt.
I am smitten as grass, and my heart is wither'd; because I have forgotten to eat my bread.
Thro' the voice of my groaning, my bone hath cleaved to my skin.
I am become like the pelican of the wilderness; I am become as a night-crow in the house.
I have watch'd, and am become as a sparrow solitary on the house-top.
All the day long my enemies upbraided me, and they that prais'd me did swear against me.
Because I did eat ashes as bread, and mingled my drink with weeping.
From the face of thy wrath and thy indignation, because lifting me up thou hast thrown me down.
My days have declined as a shadow; and I am wither'd as grass.
But thou, O Lord, remainest for ever; and thy memorial from generation to generation.
Thou rising up shalt have mercy on *Sion*; for it is time to have mercy on it, for the time cometh.
Because the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.
And the Gentiles shall fear thy name, O Lord, and the kings of the earth thy glory.

For the Lord hath built *Sion*; and he shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another generation; and the people that shall be created, shall praise the Lord.

Because he hath look'd forth from his high sanctuary; the Lord from heaven hath look'd upon the earth.

That he might hear the groanings of them that are in fetters; that he might unbind the children of them that are slain.

That they may shew forth the name of the Lord in *Sion*, and his praise in *Jerusalem*.

In the assembling of the people together in one, and kings to serve the Lord.

He answer'd him in the way of his strength: Declare unto me the fewness of my days.

Call me not back in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; and they shall all grow old as a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall inhabit;

and their seed shall be directed for ever. Glory, &c.

Psalm cxxix. De profundis

FROM the depths I have cried to thee, O Lord, Lord hear my voice.
Let thine ears be attentive to the voice of my petition.
If thou wilt observe iniquities, O Lord, Lord, who shall sustain it.
For with thee there is propitiation; and for thy law I have expected thee, O Lord.
My soul hath expected in his word; my soul hath hoped in the Lord.
From the morning-watch even untill night, let *Israel* hope in the Lord.
Because with the Lord there is mercy, and with him plentiful redemption.
And he shall redeem *Israel* from all his iniquities. Glory, &c.

Psalm cxlii. Domine exaudi

O LORD, hear my prayer, with thine ears receive my petition in thy truth; hear me in thy justice.
And enter not into judgment with thy servant; for no man living shall be justified in thy sight.
For the enemy hath persecuted my soul, he hath humbled my life in the earth.
He hath set me in the dark places, as those

who have been dead of old; and my spirit is in anguish upon me, my heart is troubled within me.

I was mindful of the ancient days, I have meditated on all thy works, on the deeds of thy hands did I meditate.

I have spread forth my hands to thee; my soul is as earth without water unto thee.

Hear me quickly, O Lord; my spirit hath fainted.

Turn not away thy face from me, and I shall be like to them that go down into the pit.

Make me to hear thy mercy in the morning, because I have hoped in thee.

Make the way known to me, wherein I may walk; because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee I have fled; teach me to do thy will, because thou art my God.

Thy good spirit will conduct me into the right land: for thy name's sake, O Lord, thou wilt enliven me in thy equity.

Thou wilt bring forth my soul out of tribulation; and in thy mercy thou wilt destroy my enemies.

And thou wilt destroy all that afflict my soul; because I am thy servant. Glory, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents: and take not revenge on our sins.

EVENING DEVOTIONS FOR FAMILIES, OR FOR PARTICULARS

THE LITANY

REMEMBER not, &c.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of heaven,
God the Son, redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} *have mercy on us.*

Holy *Mary*,
Holy Mother of God,
Holy Virgin of virgins,
St. *Michael*,
St. *Gabriel*,
St. *Raphael*,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. *John Baptist*,
St. *Joseph*,
All ye holy patriarchs and prophets,
St. *Peter*,
St. *Paul*,
St. *Andrew*,
St. *James*,
} *Pray for us.*

St. *John*,
St. *Thomas*,
St. *James*,
St. *Philip*,
St. *Bartholomew*,
St. *Matthew*,
St. *Simon*,
St. *Thadee*,
St. *Matthias*,
St. *Barnaby*,
St. *Luke*,
St. *Mark*,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. *Stephen*,
St. *Laurence*,
St. *Vincent*,
St. *Fabian* and *Sebastian*,
St. *John* and *Paul*,
St. *Cosmas* and *Damian*,
St. *Gervais* and *Protase*,
All ye holy martyrs,
St. *Silvester*,
St. *Gregory*,
St. *Ambrose*,
St. *Augustine*,
St. *Jerome*,
St. *Martin*,
St. *Nicholas*,
All ye holy bishops and confessors,
All ye holy doctors,

Pray for us.

St. *Anthony*,
St. *Bennet*,
St. *Bernard*,
St. *Dominick*,
St. *Francis*,
All ye holy priests and Levites,
All ye holy monks and hermits,
St. *Mary Magdalene*,
St. *Agatha*,
St. *Lucy*,
St. *Agnes*,
St. *Cecily*,
St. *Catharine*,
St. *Anastasia*,
All ye holy virgins and widows,
Pray for us.

All ye men and women, saints of God, make intercession for us.

Be merciful unto us. Spare us, O Lord.

Be merciful unto us. Graciously hear us, O Lord.

From all evil,
From all sin,
From thy wrath,
From sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Thro' the mystery of thy holy incarnation,
Thro' thy coming,
O Lord, deliver us.

Thro' thy nativity,
Thro' thy baptism and holy fasting,
Thro' thy cross and Passion,
Thro' thy death and burial,
Thro' thy holy resurrection,
Thro' thy admirable ascension,
Thro' the coming of the Holy Ghost the Comforter,
In the day of judgment,
We sinners *do beseech thee to hear us.*

O Lord, deliver us.

That thou spare us,
That thou pardon us,
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy church,
That thou vouchsafe to preserve our apostolick prelate, and all ecclesiastical orders in holy religion,
That thou vouchsafe to humble the enemies of the holy church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to confirm and preserve us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,

We beseech thee to hear us.

That thou deliver our souls, and those of our brethren, kinsfolk and benefactors, from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us, Son of God,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord,
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord,
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us; Christ, graciously hear us; Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us. Our Father, *in secret.*

℣. And lead us not into temptation.
℟. But deliver us from evil. *Amen.*

We beseech thee to hear us.

Psalm lxix

INCLINE unto my aid, O God; O Lord, make haste to help me.
Let them be confounded and ashamed, that seek my soul.
Let them be turned backward, and blush for shame, that desire evils to me.

Let them be turned away forthwith, blushing for shame, that say to me, Well, well.
Let all that seek thee, rejoice and be glad in thee; and let them say always, The Lord be magnified, who love thy salvation.
But I am needy and poor, O God, help me.
Thou art my helper, and my deliverer; O Lord, be not slack. Glory be to the Father, &c.

℣. Save thy servants.
℟. Trusting in thee, O my God.
℣. Be unto us, O Lord, a tower of strength.
℟. From the face of the enemy.
℣. Let not the enemy prevail against us at all.
℟. Nor the son of iniquity have any power to hurt us.
℣. O Lord, deal not with us according to our sins.
℟. Neither reward us according to our iniquities.
℣. Let us pray for our chief bishop, *N.*
℟. Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.
℣. Let us pray for our benefactors.
℟. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them who have done us good.
℣. Let us pray for the faithful departed.
℟. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

℣. May they rest in peace. ℟. *Amen.*
℣. For our absent brethren.
℟. O my God, save thy servants trusting in thee.
℣. Send them help, O Lord, from thy holy place.
℟. And from *Sion* protect them.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

Let us pray

O GOD, whose property is always to have mercy, and to spare, receive our petition; that we and all thy servants, who are bound by the chain of sins, may by the compassion of thy goodness mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliant, and pardon the sins of them that confess to thee, that in thy bounty thou may'st both give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou may'st both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to

thee, and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant *N.* our chief bishop, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels, and just works, give to thy servants that peace, which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times by thy protection may be peaceable.

INFLAME, O Lord, our reins and heart with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that thro' pious supplications, they may obtain the pardon, which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of our's may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determin'd to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already receiv'd them out of their bodies, may by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins, thro' our Lord Jesus Christ, thy Son, who liveth and reigneth one God, with thee and the Holy Ghost, world without end. *Amen.*

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. May the almighty and most merciful Lord graciously hear us. ℟. *Amen.*

℣. And may the souls of the faithful, thro' the mercy of God, rest in peace.

℟. *Amen.*

AN EXAMINATION OF CONSCIENCE FOR EVERY NIGHT

First, PLACE yourself in the presence of God; humbly adore him, and give him thanks for all his blessings, especially those bestow'd on you this day.

O ALMIGHTY and eternal God, whose majesty filleth heaven and earth, I firmly

believe that thou art here; that thy adorable eye is upon me; that thou seest and knowest all things; and that thou art most intimately present in the very center of my soul. I desire to bow down all the powers of my soul to adore thee; I desire to join my voice with all the angels and saints, to praise thee, and glorify thee now and for ever. I give thee thanks, from the bottom of my heart, for all thy mercies and blessings bestowed upon me, and upon thy whole church; and particularly for those I have receiv'd from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. O let me never more be ungrateful to so constant and so liberal a benefactor! And now, dear Lord, add this one blessing to the rest; that I may clearly discover the sins that I have committed this day, by thought, word, or deed; or by any omission of any branch of my duty, to thee, to my neighbour, or to myself: that no part of my guilt may be hidden from my own eyes; but that I may see my sins in their true colours, and may detest them as they ought to be detested.

Then examine yourself, how you have pass'd the day; how you have perform'd your prayers, and other spiritual exercises; in what manner you have acquitted yourself of the duties of your calling; what care

you have taken to perform well your ordinary actions of the day; what company you have been in, and what your conversation has been: and in particular, how you have behaved yourself with regard to your customary failings, and your predominant passions.

After having diligently examined your conscience, and discovered the faults you have been guilty of, endeavour to be heartily sorry, and humbly beg pardon of the divine majesty for them, saying for this purpose the Psalm *Miserere*, *Have mercy on me, O God*, &c., as above, p. 158.

Then make a firm purpose of amendment for the future, and especially resolve to be more watchful over yourself the following day; to be more diligent in fixing the occasions of your sins; and to take such and such precautions with regard to the fault you are most subject to.

Conclude this exercise, by endeavouring to put yourself, as much as possible, in the condition you would be glad to be found in at the hour of your death: in order to this, make the best acts you are able, of a lively Faith, of an humble Confidence in God, and of a perfect Resignation to his holy will: embrace with all the affections of your soul Christ crucified, and aspire to an eternal union with him. For which end you may pray as follows:

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, I believe in thee. O sweet Jesus, Son of God, true God and true man, the redeemer of my soul, I believe in thee; I believe all that thou hast taught me by thy holy Catholick Church; in this faith I desire to live and die.

I am of myself a poor wretched nothing, and have been always hitherto a most miserable sinner: I humbly confess, and heartily detest my sins; I crave thy mercy, and hope to obtain thy mercy, thro' the death and Passion of my Saviour, in which is all my confidence. I beg that thy holy will may ever be done in me, whether it be for pain or ease, sickness or health, life or death. I desire to have no exceptions against thy holy will; I accept of the sentence of death, as justly due to my sins; I submit to all the uneasinesses and pains, that are to be the forerunners of it, and I offer them all up to thee, for my sins.

But O! dear Lord, whenever I am to die, let me be so happy, as to expire in the arms of my dying Jesus, and in the embraces of his cross! O! hide me, dear Jesus, in thy wounds; bathe my soul in thy precious blood: ah, let nothing separate me from thee. O! when shall I be so happy as to see thee, love thee, and enjoy thee in the land of the living! When shall I be eternally united to thee! O who will give me the wings of the dove, that I may fly away from this land of

sin and misery, and be for ever at rest in thee!

N.B. This, or the like exercise of examination of conscience, ought never to be omitted by such as desire to serve God in good earnest, and to secure their soul's eternal welfare.

OTHER EVENING PRAYERS

Our Father. Hail, *Mary*. I believe in God, &c. I confess to Almighty God, &c. as above, in the Morning Exercise.

THE HYMN

Te lucis ante terminum

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy accustom'd mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night:
Our enemy repress, that so
Our bodies no uncleanness know.

To Jesus, from a Virgin sprung,
Be glory giv'n, and praises sung;
The like to God the Father be,
And Holy Ghost, eternally. *Amen.*

Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ and rest in peace. *Amen.*

Preserve us as the apple of thine eye; and protect us under the shadow of thy wings.
Vouchsafe, O Lord, to keep us this night without sin.
Have mercy on us, O Lord, have mercy on us.
Thy mercy be upon us, O Lord; as we have put our trust in thee.
O Lord, hear my prayer: and let my cry come unto thee.

Let us pray

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell therein, to preserve us in peace; and thy blessing be upon us for ever, thro' Christ our Lord. *Amen.*
Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not stick to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. *Amen.*

Salve Regina

HAIL to the queen who reigns above,
Mother of clemency and love:
Hail thou our hope, life, sweetness; we,
Eve's banish'd children, cry to thee.

We from this wretched vale of tears,
Send sighs and groans unto thine ears;
Oh! then, sweet advocate, bestow
A pitying look on us below.

After this exile, let us see
Our blessed *Jesus*, born of thee:
O merciful, O pious maid,
O gracious *Mary*, lend thine aid.

℣. Pray for us, O holy mother of God.
℟. That we may be made worthy of the promises of Christ.

Let us pray

O ALMIGHTY and eternal God, who didst prepare the body and soul of the glorious *Mary*, mother and virgin, that by the co-operation of the Holy Ghost, she might become a worthy dwelling for thy Son: grant, that as we rejoice in her commemoration, so, by her pious intercession, we may be delivered, both from present evils and everlasting death, thro' the same Jesus Christ our Lord. *Amen.*

Defend, we beseech thee, O Lord, by the intercession of blessed *Mary*, ever virgin, this thy family from all adversity; and as with our whole heart we lie prostrate before thee, mercifully protect us from the snares of our enemies, thro' Christ our Lord. *Amen.*

O angel of God, who art my guardian, watch over me this night, whom the divine goodness

has committed to thy charge; direct me, keep me, and defend me from evil spirits, and all misfortunes.

Into thy hands, O Lord, I commend my spirit: Lord Jesus receive my soul.

In thee, O Lord, is my hope; O let me never be confounded.

May the blessing of almighty God, Father, Son, and Holy Ghost, descend upon us, and remain always with us. *Amen.* ✠

Before you go to bed, read a chapter in some spiritual book; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself; when you compose yourself in your bed, think on your grave, and how quickly death (of which sleep is an image) will be with you; and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, submitting to it with a pure intention of his holy will; and that by this repose of nature you may recover new vigour to serve him. Wish that every breath you are to take this night, might be an act of praise and love of the divine majesty, like the happy breathings of the angels and saints who never sleep: and so compose yourself to rest in the arms of your Saviour.

If you wake in the night, renew the offering of yourself to God, and aspire to him; *My soul has desired thee in the night,* Isai. xxvi. 9.

OF THE ORDINARY ACTIONS OF THE DAY

AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED

In all thy works aim at perfection, Eccles. xxxiii. 23.

Whether ye eat or drink, or whatever else you do, do all to the glory of God, 1 Cor. x. 31.

Of your work, or ordinary Employment

OFTEN call to mind that sentence laid upon all mankind, Gen. iii. 19, *In the sweat of thy brow thou shalt eat thy bread, until thou returnest to the earth, from which thou wert taken: for dust thou art, and into dust thou shalt return.* In consequence of this sentence submit yourself to the labours of your calling as to a penance laid upon you by the almighty and go thro' them with a penitential spirit offering them up daily to God for your sins. Fly idleness as the mother of all mischief and if your condition of life does not oblige you to any work or employment, by way of seeking your bread, yet chuse always some thing of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God: consider what you are

aking in hand as a business allotted you by im, and let your design in doing of it be to lease him. God almighty most certainly ppoints to every one in his family his respective employment; embrace then yours in consequence of the will of God; and offer up oth yourself and your work from time to ime to him, in union with the works which our Saviour was employ'd in, in his mortal ife.

n the midst of your work, let your *interior*, s much as possible, be taken up with God y *recollection:* make a closet in your heart or Jesus Christ, invite him in thither, and here entertain him as well as you can: seat ourself with *Magdalene* at his feet, and make requent aspirations of love to him.

f in your work you would amuse yourself vith singing; instead of profane and lewd ongs, sing hymns and praises to God; and f you work in company of worldlings, set a particular guard over your heart, that it draw ot in the infection of their vain and wicked iscourse.

Perform all your works with due care to do hem well, not as pleasing the eyes of men, ut the eyes of God; in whose presence, and or whom you ought to do all that you do. And when by his will you are call'd away rom your work, as you are to be willing to o it for him, so you must be willing to leave for him.

Take care to mortify that over-great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

Of your Meals

Go to your meals with a pure intention to take that support of nature, because it is the will of God, that you may thereby maintain your strength for his divine service. Look upon your meat and drink as medicines, necessary for your health, and take them as such, and not merely for your pleasure, or to satisfy your appetite.

Always say *grace*, both before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from him.

During your meals, keep yourself, as much as possible, in God's presence; often aspire after the true bread, which is Jesus Christ, and long for that happy hour, when you shall come to drink at his fountain of life eternal, and shall have no need of any other eating or drinking.

Offer up your meals to God, in union with those of Jesus Christ: observe a due modesty at them, and be watchful against all intemperance and sensuality. Study rather to mortify than to gratify your appetite; and let not a meal pass without offering up to God some bit, which you have most inclination to,

depriving yourself of it to give it him: but take care to do this so as not to be taken notice of.

Endeavour to shun eating and drinking between meals, when there is no necessity for it; and remember that the saints of God allowed not without regret even the most necessary satisfaction to their bodies, which they looked upon as their greatest enemies.

Grace before Meals

Bless us, O Lord, and these thy gifts, which we are to receive of thy bountiful hands, through Christ our Lord. *Amen.*

Grace after Meals

We give thee thanks, almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

Of your Recreations

Let your intentions be pure in your recreations: as far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and no farther; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful, or dangerous; all such as tend to soften the

soul, and fill it with the spirit and love of this world; all such as savour of the pomps of Satan which you have renounced; all such, in fine, as, instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one, or to the other, or to both.

Allow no more time for your recreations, than is necessary for those ends for which recreations are allowable. It is an intolerable abuse to make them, as some do, the chief business of life. Alas, what an account will such Christians be able to give one day of the use of their precious time!

As in the beginning of your recreations, you ought to offer them up for the honour and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting Jesus Christ into your heart, and making aspirations of love to him.

Of your Conversation

If any one offend not in words, he is a perfect man, St. James iii. 2. There is no time in which a Christian is obliged to be more upon his guard, than in his *conversation;* by reason of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in *conversation:* upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as

you can in the choice of the company with whom you converse; and much more in the choice of the persons whom you intend to make your more familiar friends; and let virtue and Christian prudence be the first and chiefest qualification that you seek for in them.

Let your discourse be edifying, and chuse as much as you can to speak of God, and good things; but this without ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director; and don't affect either to praise or dispraise yourself; there is danger of vanity and self-love in both one and the other. Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly; and when these things are treated of in your company, turn a deaf ear to them, as to things that regard you not.

In all your conversations remember the presence of God, and make frequent aspirations to him; and let his presence be a powerful restraint upon you to keep you from detraction, immodest jests, and other sins so common in conversation.

When you come into any company, salute in secret the guardian angels of the company; and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to anything that is evil; and be modestly chearful, in the fear of God.

In all your conversation have a charitable regard to the company you are in; taking particular care, that no word or action of yours may give occasion to any other's sin.

Often meditate in what manner Christ and his saints conversed here upon earth, that you may imitate them; often aspire to their happy conversation in heaven.

Endeavour not to make more visits than are of necessity or charity: and remember that solitude and silence are the best means to obtain recollection in God, and the spirit of prayer.

Of reading good Books, or hearing the Word of God

Let not a day pass without employing at least one quarter of an hour in reading some spiritual book; and a more considerable time on *Sundays* and holidays: advise with your director what books may be most proper, and endeavour to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it: read leisurely and attentively, so as to let the lessons you read have time to make proper impressions upon you, and to sink deep into your heart. Pause a while upon such places as touch you most; and from time to time excite affections and resolutions in your soul suitable to the subject you are reading of. Look upon it, that as when you are praying, you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you, when you speak to him; so take you care to hearken faithfully to him, when he speaks to you; and to lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your infernal foes; or carelessly trodden under your feet.

Hear the word of God as often as you have the opportunity. Call upon God in the beginning, and purify your soul as much as you can from all vain curiosity; mind not the eloquence or action of the preacher, but attend to the truths he delivers: don't say within yourself, how well does this or that suit with this or that person; but consider what suits with yourself, and lay it up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God,

give thanks to his divine majesty for the instructions he has given you therein: single out some one or more particular points for your practice that very day; and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard or read, and not put in practice, will one day rise in judgment against you.

If you are the master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great master expects from you.

Take care to banish from yourself and family all lewd and irreligious books, and such as may be of dangerous consequence either to faith or morals; as romances, play-books, novels, fortune-books, &c. 'Tis not to be imagined what harm young people, especially, receive from such books.

INVOCATIONS OF THE HOLY GHOST

Proper before Reading, or any other Spiritual Undertaking

THE HYMN

Veni Creator

SPIRIT divine, who mad'st us all,
Visit these souls of thine,
And fill with grace from heav'n above
The breasts which thou hast made.

Thou who art call'd the Paraclete,
The gift of God most high,
The living fountain, fire, and love,
And unction of the soul.

Thou who art sev'nfold in thy grace,
The Father's promis'd gift,
The finger of his great right-hand,
And source of eloquence.

Come guide our senses by thy light,
Inflame our hearts with love,
Strengthen the frailties of our clay
With heavenly fortitude.

Far from us drive our hellish foe,
Bring peace into our souls;
And thro' all perils lead us safe,
Under thy sacred wing.

May we thro' thee the Father know,
With his coequal Son;
And thee, the spirit of them both,
Ever believe and love.

All glory to the Father be,
And to his only Son;
The like to thee, great Paraclete,
Now and for evermore. *Amen.*

THE HYMN

Veni Sancte Spiritus

COME, Holy Ghost, send down those beams,
Which sweetly flow in silent streams,
From thy bright throne above.

O come, thou father of the poor,
O come, thou source of all our store;
Come, fire our hearts with love.

O thou, of comforters the best,
O thou, the soul's delicious guest;
The pilgrim's sweet relief.
Thou art our rest in toil and sweat,
Refreshment in excessive heat,
And solace in our grief.

O sacred light, shoot home thy darts,
And pierce the centers of these hearts,
Whose faith aspires to thee.
Without thy Godhead nothing can
Have any price or worth in man;
Nothing can harmless be.

Lord, wash our sinful stains away,
Water from heaven our barren clay;
Our wounds and bruises heal.
To thy sweet yoke our stiff necks bow;
Warm with thy fire our hearts of snow,
Our wandering feet repeal.

Grant to thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy Spirit.
Grant us in life t'obey thy grace;
Grant us at death to see thy face,
And endless joys inherit. *Amen.*

Anthem. Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

℣. Send forth thy Spirit, and they shall be created.

℟. And thou shalt renew the face of the earth.

Let us pray

O GOD, who hast taught the hearts of the faithful by the light of thy Holy Spirit, grant that we may by thy gift of the same Spirit be always truly wise, and ever rejoice in his consolations. Through Jesus Christ our Lord. *Amen.*

NECESSARY VIRTUES

to be exercised every Day

1. *HUMILITY:* by keeping yourself always little, and as truly nothing in the sight of God, and humbling yourself to every neighbour. In order to this, always remember what you have deserved by your sins: that it is a mercy of God that you are not in hell: and that if you had your due, all God's creatures ought either to fly and abhor you, for your foul treasons against their maker, or revenge his cause, by joining together in persecuting you: and therefore that the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. *Penance:* by frequent acts of repentance for your past sins, and calling continually

upon God to shew you mercy; often presenting yourself at his feet in prayer, like St. *Mary Magdalene*; or striking your breast with the publican. Offer up also to God in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself with all its agonies whensoever it shall come. And make it your study by frequent mortifications and self-denials to chastise yourself, and to offer up daily some satisfaction to God, acceptable through Jesus Christ, for the many injuries you have done him by your sins.

3. *Resignation* and *conformity* to the will of God in all events: ever remembering, that nothing happens without his pleasure or permission; and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and chearfully submit to it, so in all your undertakings you must consult this holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection*: by calling to mind, as often as you can in the day, the presence of God, represented as in the very center of your soul; making frequent aspirations and ejaculations of love to him; offering frequently in the day your whole being, all the powers of your soul, and all your senses and faculties, with all your thoughts, words and actions to him;

and banishing, as much as you can, from you all vain amusements, anxious cares, and irregular affections; that so your heart may easily find him, freely embrace him, and quietly repose in him.

ASPIRATIONS AND EJACULATIONS

THAT MAY BE MADE IN THE MIDST OF YOUR DAILY ACTIONS

LORD, increase my faith. Lord, I believe, help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred truths.

In thee, O Lord, is all my hope; O let me never be confounded.

Hide me dear Jesus in thy wounds, bathe my soul in thy precious blood.

O fountain of mercy, have mercy on me. O let nothing in life or death ever separate me from thee.

Lord be merciful to me a sinner.

Lord be thou my keeper, and keep me from sin. Lord look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have an end?

O my God, teach me to love thee; teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee, and love thee.

O divine love, how little art thou loved in this wicked world; O take possession at least of my heart, and let thy sacred flames ever burn there.

Too late have I known thee, O ancient truth! too late have I loved thee, O ancient beauty!

O the God of my heart, and my portion for ever. My God and my all! I desire to be dissolved and to be with thee.

Who will give me the wings of the dove? and I will fly and repose in thee.

As the hart pants after the fountains of water, so my soul pants after thee, my God.

My soul has thirsted after my God, the fountain of life eternal. Oh! when shall I come and appear in the presence of my God! My heart and my flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord; and for the sins of others, spare thy servant.

Not to us, Lord, not to us, but to thy name give glory.

Into thy hands, O Lord, I recommend my spirit.

Lord save me, or I perish. Lord make haste to help me.
Let God arise, and his enemies be put to flight.
Say to my soul, thou art my salvation.
I hope to see the good things of the Lord in the land of the living.
Let the name of the Lord be for ever blessed.
Glory be to the Father, and to the Son, and to the Holy Ghost.
Lord, what wouldst thou have me do?
My heart is ready, O God, my heart is ready.
I have desired thy law in the very midst of my heart.
I will keep my strength, O Lord, for thee.
Turn away my eyes, that they may not look on vanity.
Thou art just, O Lord, and thy judgment is right.
Lord I have said, now I begin: let this be the change of the right-hand of the most high.
The mercies of our Lord I will sing for ever.
Come let us adore the Lord that made us.
All ye works of our Lord, bless our Lord, praise and magnify him for ever.

These and such like short acts of virtue may be proper, in the midst of your ordinary actions and employments, to be secretly repeated in your hearts, sometimes of one sort, sometimes of another, as occasion shall require, and the spirit of God shall suggest.

PRESERVATIVES AND REMEDIES AGAINST SIN

THE most general prescriptions against all kinds of sin, are frequent and fervent prayer; meditation and consideration of the four last things, and of the other great Christian truths; frequenting the sacraments with due preparation; reading spiritual books; daily examining your conscience; devotion to the Passion of Christ, to his blessed mother, and to the saints; a continual watchfulness over yourself; giving alms according to your ability; daily mortifying your own inclinations, and chastising the flesh; and particularly taking care to fly the occasions of sin, and to resist the first motions of evil.

AGAINST PRIDE

AGAINST the sin of *pride* (which consists in an inordinate love of one's own excellence, in thinking too well of one's self, as if one took one's self to be somebody) divines prescribe the following remedies: 1. To study and know one's self, and often to consider the meanness of our extraction (as to the body, from dirt and corruption, and as to the soul, from nothing), the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above

all to consider what a deplorable figure a soul in mortal sin makes in the sight of God; how often this has been our case, if it be not so at present: ah! what confusion then, what horrour, what an eternal damnation have we deserved? and after all, dare we lift up our head by *pride?*

2. To set before our eyes the example of Christ, who humbled himself to the death of the cross to cure our pride. And who particularly calls upon all his followers to learn of him to be *meek and humble of heart*, St. *Matt.* xi. 29, and declares that except they become as *little ones*, they *shall not enter into the kingdom of heaven*, St. *Matt.* xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which *Lucifer* and his companions, which our first parents, *&c.* have incurred by pride.

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize, and daily to beg of God this necessary virtue; and willingly to embrace *humiliations*, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them:

that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, fine cloaths, &c. which give no intrinsic value or worth to them that enjoy them; nor make them one whit the better; but on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give for them; that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick.

AGAINST VAIN-GLORY

AGAINST the sin of *vain-glory*, which is near akin to *pride*, and consists in an inordinate desire and love of being praised and esteemed by others; divines prescribe,

1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men; which adds nothing to us in

the sight of God, the just and true and eternal judge of all merit: and what we are in his sight, that only we are, and nothing more.

2. That we should consider, how great and how pernicious an evil *vain-glory* is; which robs God of his glory, and man of the reward of his good works; which corrupts the best of actions, and makes the actors liable to the divine vengeance. Besides the cursed brood of vices which ordinarily are the offspring of vain-glory; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, *&c.*

3. That we should often repeat to ourselves that of the apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received?* 1 Cor. iv. 7.

AGAINST COVETOUSNESS

AGAINST *avarice* and *covetousness*, which is an inordinate love and desire of riches, or worldly goods, divines prescribe, 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. *Paul*, 1 *Tim.* vi., calls, *The root of all evil;* where also he affirms, that such as *have a mind to become rich, fall into temptation, and the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.*

Hence the wise man tells us, *Eccles.* x. 10, that *nothing is more wicked than to love money, because such a man will sell his very soul.* And our Saviour himself assures us, that *no man can serve both God and mammon*, St. *Matt.* vi. 24.

2. That we should consider, that these riches (which worldlings so much covet) if we make a judgment of them, by the light of faith, and the maxims of the Gospel, are more to be feared than desired, by reason of the many occasions of sin, to which they commonly expose the soul. Hence our Saviour, St. *Luke* vi., pronounces a *woe to the rich, because they have their comfort here.* And St. *Matt.* xix. declares that it is *easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*

3. That we should set before our eyes the example of Christ, who chose to be born in poverty, and die in poverty, tho' he was the Lord of all, whose chief favourites have generally been such as were the most poor and despised in this world; and who pronounces such *blessed*, St. *Luke* vi.

4. That we should often think of the treasures of a happy eternity, prepared for the *poor in spirit*, St. *Matt.* v. And often reflect upon that sentence of Christ, St. *Matt.* xvi., *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all;

and give us so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and the men of riches have found nothing in their hands*, Ps. lxxv. *We brought nothing with us into the world, and surely we shall not be able to carry anything out with us. Having then food and covering, let us be content*, 1 Tim. vi.

6. That we should consider, that the riches of this world. which the Gospel calls *deceitful*, St. *Matt.* xiii., are *thorns*, which prick and gore the soul with many cares, anxieties and solicitudes; which instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude; truth itself having engaged his word, *Seek first the kingdom of God, and the justice thereof, and all these things shall be added unto you*, St. *Matt.* vi. Hence *Heb.* xiii., *Let your manners*, says the apostle, *be without avarice, content with what you have, for he has said, I will not forsake thee nor leave thee.*

7. The rich that are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but *judgment without mercy to such as have not shewed mercy*, St. *James* ii. That the poor are the members of Christ, and that what we

do to them, he takes as done to himself, St. *Matt.* xxv.

8. On the other side, the poor who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of *Bethlehem*, or on the cross upon Mount *Calvary*; and contemplating his poverty, embrace their own as the livery of Christ.

9. But as it is the common misfortune of such as are covetous, whether they be rich, or poor, that they don't believe, and will not be persuaded, that they are covetous, but delude themselves under the specious cover of a pretended necessity, and of the prudent care, that every one ought to have of the main chance, as they very improperly call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself, and by humble and fervent prayer obtain this self-knowledge of God, without which, it is to be feared, all other remedies will prove ineffectual.

AGAINST LUST

AGAINST the sin of *lust* (which is an inordinate love of carnal pleasures) divines prescribe, 1. To fly the occasions; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c., and most particularly bad company, and all conversation with

such persons as one has sinned with in this kind.

2. To avoid idleness; and to be very temperate in eating and drinking.

3. To keep a watch over the eyes, that death may not enter in by those windows; and to resist with vigour the first beginnings of these temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

5. To think often upon the Passion of Christ; and particularly, in the time of temptation, to have recourse to this meditation.

6. To be devout to the Blessed Virgin and to the saints.

7. To remember that God sees us, and that our guardian angels are present with us; and be ashamed to do before them, what we should be ashamed to do in the sight of any man.

8. To think of the dreadful punishments, which God has so often inflicted upon account of this vice; the many mischiefs it causes both to soul and body; the blindness and hardness of heart it usually produces; and in fine, the everlasting torments of hell, which such sinners without repentance will be plunged into.

9. To be very humble: since it is a common judgment of God to suffer persons to fall into these shameful sins, in punishment of their pride.

10. In time of temptation, to turn away the eyes of the soul, as much as possible, from the temptation, and to run to Christ crucified; to hide one's self in his wounds, and with all fervour to implore his mercy, &c.

AGAINST ANGER

AGAINST *anger*, *hatred*, and desires of *revenge*, divines prescribe, 1. That we should endeavour to humble and to despise ourselves; for anger springs from pride: and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often, and so grievously offended their creator; and who, if we had our just deserts, should be trampled on by devils for all eternity.

2. That we should set before our eyes the meekness and charity of Jesus Christ; who particularly calls upon all his followers to learn these virtues of him: *Learn of me, because I am meek and humble of heart*, St. *Matt.* xi. *I give you a new commandment, that you love one another, as I have loved you*, St. *John* xiii. And who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast in the morning what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger; that so we may either

decline the occasions; or, if this cannot be, may prepare and arm ourselves against them by good resolutions grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of wrath arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose: and if possible, that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the man, from whom we think we have received an injury or a provocation; as God, ever good and ever just, without whose pleasure or permission nothing happens in this world, and who upon these occasions is pleased that we should be thus tried or chastised for our sins.

6. That we should often consider the many motives Christians have to love one another, and to bear with one another. We are all children of the same Father, the God of love and peace, and of the same mother, the church of God; we are all brethren in Christ; and he has loved us all to that degree as to shed his blood for us; in return for which love, he desires that we should love one another: we all partake of his body and blood, the sacrament of unity and love: we all aspire to the same heavenly country, the place of ever-

lasting peace and love. And therefore 'tis with reason, that our dying Lord has made this love the true test by which it is to be known whether we are his disciples or no, *In this shall all men know that you are my disciples, if you have love for one another*, St. *John* xiii. 35.

AGAINST IMPATIENCE

AGAINST *impatience* in poverty, sickness, pains, labours, and afflictions of what kind so ever, 1. 'Tis proper to set before our eyes the poverty, labour, and Passion of Jesus Christ, who by his patience redeemed us; the sufferings of the martyrs, and the examples of all the saints, who through many tribulations have entered into the kingdom of heaven. And to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross: that the sufferings of this life bear no proportion with the happiness of the next: that these light and momentary troubles, borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent us from God; and that it is in vain to resist his holy will, and foolish and sinful to repine at it. His infinite wisdom knows what is best for us; and his infinite goodness sends us that which he knows to be the best: impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantages of tem-

poral afflictions, inasmuch as they wean us from the love of the world; teach us to have recourse to God, and put our trust in him alone; make us enter into ourselves; and give us opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance for our sins. How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions?

4. To meditate often, in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them; upon the eternal torments of hell; upon the shortness of the sufferings of this life, and the everlasting joys of heaven, which patient suffering will bring us to; whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to Christ crucified; to beg of him the grace of patience; to offer up all we suffer to him, to be united to his sufferings, and to be sanctified and accepted through him. Lord give me grace to suffer with patience what thou sendest, and send what thou pleasest.

AGAINST GLUTTONY AND DRUNKENNESS

AGAINST the sins of gluttony and drunkenness, divines prescribe, 1. That such sinners should often consider the many evils that are the consequences of these sins, which

change men into brutes; rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence; give scandal and ill example to their neighbours; foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfectly slaves to their sensual inclinations. So that, as we daily see, of all vices there is none more difficult to be cured: for these sins when once come to a habit generally follow men to their graves, and plunge them into hell; where with the rich glutton they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of holy writ: *Isaiah* v., *Woe to you that are mighty at drinking wine; and stout men at mingling drunkenness.* St. *Luke* xxi., *Take heed to yourselves lest your hearts be loaded with surfeiting and drunkenness—and that day come upon you on a sudden.* Rom. xiii., *Let us cast away the works of darkness, and put on the armour of light. Let us walk decently as in the day, not in revellings and drunkenness,* &c. 1 Cor. vi., *Don't deceive yourselves: neither fornicators—nor drunkards—shall possess the kingdom of God.* Gal. v., *The works of the flesh are manifest, such as fornication, . . .*

drunkenness, revellings, and the like, of which I foretell you, as I have before told you, that they that do such things shall not obtain the kingdom of God. Philip. iii., *Many walk, of whom I have often told you (and now I tell you with tears) that they are enemies of the cross of Christ; whose end is destruction, whose god is their belly*, &c.

3. That they should carefully fly the occasions of these sins, such as taverns and other public houses, feasts, drunken companions, &c., and should stint themselves to a certain quantity, not to be exceeded; penancing themselves with fasting and abstinence, if they should transgress.

4. That by daily prayers and tears they should beg of God, through Jesus Christ, and his thirst upon the cross, and the gall and vinegar that he took for us, to show mercy to them, and to deliver them from so wicked and pernicious a habit.

AGAINST ENVY

ENVY is a repining at another's good, which the envious man conceives to be an evil to himself, as lessening the excellence and esteem which he aims at: so that envy, tho' commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vain-glory. Against envy, divines prescribe, 1. To consider the heinousness of this

sin, directly opposite to charity the queen of virtues; for charity is a joy in the glory of God, and the good of our neighbour; whereas envy grieves at both the one and the other.

2. To consider the dreadful consequences of this sin, when once it has got the mastery of the heart. It was envy that made *Cain* murder his brother *Abel:* it was envy that made the brethren of *Joseph* sell him into *Egypt;* and that made *Saul* so often seek the life of *David:* it was through envy that the *Jews* crucified Christ. It is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider, that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner; but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become evil themselves by the occasion of another's good; and how wilfully blind, to prefer the bitterness and racking pains of envy before the joy and sweetness of charity!

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs. And to learn to despise this transitory world, and its petty honours, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for

those whom we are tempted to envy, and to speak well of them upon all occasions.

AGAINST SLOTH

SLOTH, in the sense in which it is number'd by the divines amongst the capital sins, is a certain laziness of mind, opposite to the love of God and devotion; loathing as it were the beginning, or going on with such things as appertain to God's glory and our soul's salvation. Against sloth it is proper to consider, 1. How very *short* the time of this life is, which is given us in order to *labour* for eternity, and to send before us a stock of good works, on which we may live for eternity: how *precious* then is every moment of this short time, upon the good use of which an endless eternity depends. Ah! let us not then lose one moment of it; every moment is worth an eternity; because in every moment we may purchase an additional degree of eternal glory: but when once the time is passed, it never more returns.

2. To remember the strict account that will be one day demanded of us, by an all-seeing judge, of the employment of the whole time of our lives; and to reflect seriously upon the sentence that was passed upon the barren fig-tree, and upon the slothful servant, that hid his talent in the ground.

3. To set before our eyes the examples of

Christ, and of his saints; and often to read and meditate on their lives.

4. To meditate also upon such other subjects as may help to move us to the love of God, and to fervour in his service: such as the considerations of the divine perfections; of the love of God to us, and of his benefits; of the Passion of our Redeemer, and of the glory of his heavenly kingdom, prepared to reward our short labours here.

5. To reflect upon the pains that worldlings take, and the dangers they go through for a little dirt of the earth; and shall not we do much more for a happy eternity?

6. To remember in all our actions, that our great master's eye is ever upon us; and therefore to labour to perform them all with perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

INSTRUCTIONS AND DEVOTIONS FOR CONFESSION

IN order to prepare yourself to make a good confession, endeavour in the first place, to recommend the matter earnestly to God; and for some days beforehand frequently

and fervently beg his divine grace and assistance: and this more especially, if you have for a long time lived in a habit of sin: in which case it is most proper to prepare yourself by a spiritual retreat of some days, during which time you may seriously enter into yourself, and perform the ten meditations (which we have transcribed above from St. *Francis de Sales*) or such like devotions, by which you may be sufficiently disposed for so great a work; which otherwise, 'tis to be feared, might be ill done by being done too hastily.

Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to help your memory; and reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. And in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty.

When you have duly examined your conscience, don't think this is all you have to do, in order to be rightly prepared for confession: the greatest part of the work remains still to be done; and that is to

take proper time and care to procure a hearty sorrow and detestation of all your sins, by which you have offended so good a God, with a full determination with the grace of God to avoid the like sins for the future, and to fly the occasions that usually bring you to sin; and to take proper measures to begin a new life.

In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is; and you must make use of such prayers, considerations and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God and his benefits to you, on the death and Passion of Christ, &c. And when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and not till then.

If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty: and be sure never to go to confession with a design of telling a lye to the Holy

Ghost. Ah! what a comfort it will be to you to ease your conscience of its load: and what a rack and torture sacrilegiously to conceal it!

Let your confession be *humble*, without seeking excuses for your sins, or flinging the fault on others: let it be *entire* as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person.

A PRAYER

To implore the Divine Assistance, in order to make a good Confession

O ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast with so much patience borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine: behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to re-

turn to thee the fountain of life. I desire like the prodigal child to enter seriously into myself, and with the like resolution to arise without delay, and go home to my Father, tho' I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, tho' I can go astray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace then I most humbly implore, prostrate in spirit before the throne of thy mercy; I beg it for the sake of Jesus Christ thy Son, who died upon the cross for my sins: I know thou desirest not the death of a sinner, but that he be converted and live; I know thy mercies are above all thy works: and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance, I desire to confess my sins with all sincerity to thee, and to thy minister; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great

work by thy heavenly light. O! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O! let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them; without this, my sins will be all upon me still, and I shall be still thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee: and this change of heart none but thou canst give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the Passion of my Redeemer; teach me to fear thee, and to love thee. Give me for thy mercy's sake a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingratitudes; to hate myself now with a perfect hatred for my many treasons against thee. O give me a full and firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire

and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy with all his artifices prevail upon me to pass over any thing through fear or shame: rather let me die, than to consent to so great an evil: let not self-love deceive me, as I fear it has done too often. O grant, that this confession at least may be good; and for the sake of Jesus Christ thy Son, who died for me and for all sinners, assist me in every part of my preparation for it, that I may go through every part of it with the same care and diligence, as I should be glad to do, at the hour of my death; that so being perfectly reconciled to thee, I may never offend thee more. O blessed virgin-mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the Passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me a poor miserable sinner, that I may now for good and all turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the soveraign good. *Amen.*

This or the like prayer may be frequently repeated for some days before confession in order to obtain of God the grace of making a good confession.

AN EXAMINATION OF CONSCIENCE

UPON THE TEN COMMANDMENTS, ETC.

1. HAVE you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? And for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion; or gone to the churches or meetings of hereticks, so as to join any way with them in their worship? or to give scandal? How often?

Have you been ignorant of the articles of your creed, or of the commandments; or of any of those things which Christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God; seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation, or of the forgiveness of your sins? or have you rashly presumed upon finding mercy; going on in

your sins without any thoughts of amendment; or depended upon a death-bed repentance? How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honours to any thing created? Or used any witchcraft, or charms, or spells, or such like diabolical inventions? How often? And with what scandal or ill example to others?

Have you employ'd prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices to find out things to come, or recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy Scripture, or scoff'd at holy things? How often?

2. Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by

your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, and if so, was it from your heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow, or solemn promise made to God? How often?

3. Have you neglected to hear Mass upon *Sundays* and holidays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children or servants should hear it? How often?

Have you spent those days in idleness, or in sin? Or been the occasion of others spending them so? How often?

Have you done any servile work without necessity upon those days; or set others on doing so? How often?

Have you broken the days of abstinence commanded by the church? Or eaten more than one meal on fasting days? Or been accessory to others doing so? How often?

Have you neglected to confess your sins once a year; or to receive the B. Sacrament at *Easter?*

Have you made a sacrilegious confession or communion; by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often? Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin?

Have you neglected to perform the penance enjoin'd in confession? Or said it with wilful distractions? How often?

Have you presumed to receive the B. Sacrament after having broken your fast?

Have you, after falling into mortal sin, neglected for a long time to return to God by repentance? And for how long a time?

4. Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? And was it in any matter of moment? Or have you been disobedient to any other lawful superiors? How often?

Have you desired your parents' death? Or cursed them? Or given them injurious language? Or lifted up your hand against them? Or threaten'd them? Or provoked them to swear, or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? or squander'd away their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the Christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, *&c.*

Have you flatter'd them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

5. Have you desired any one's death thro' hatred or malice? or for your temporal interest? How often? Have you reveng'd yourself of any one by word or action; or

desir'd revenge, or taken pleasure in the thoughts of it? How often?
Have you provoked, challenged, or struck others; or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?
Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?
Have you procured, or thought to procure a miscarriage; or given any counsel, aid or assistance thereunto? How often?
Have you done any thing to shorten your own, or any other's life, or to hasten death? Or rashly expos'd yourself or others to danger? How often?
Have you desir'd your own death thro' passion or impatience? Or entertain'd any thoughts of making yourself away; or attempted or design'd any such thing? How often?
Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?
Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel or command, or any other way? How often?
Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse, by

drunkenness or swearing; by immodesty of dress or behaviour, &c.? Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.

Have you committed any thing that you judged or doubted to be a mortal sin, tho' perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And of what sin?

6. Have you been guilty of any action contrary to purity? How often? Or have you design'd or attempted any such sin; or sought to induce others to it? How often? Have you look'd at immodest objects with pleasure or danger? Read immodest books or songs, to yourself or others? Kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c.? Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? Or play'd at any indecent play? Or frequented masquerades, balls, comedies, &c. with danger of your chastity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often?

And before how many? And were the persons, before whom you spoke or sung, married or single? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create.

7. Have you been guilty of stealing, or cheating, or any way wronging your neighbour in buying or selling, or any other bargains or contracts? Or have you been accessory to another's committing any such injustice? How often? And to what value?

Have you unjustly retain'd what belong'd to another? How long? And to what prejudice?

Have you contracted debts without design of paying them? Or without any prospect of being able to pay them? Or have you delay'd or refused to pay your just debts when you were able? Or have you by prodigal expences render'd yourself unable, and so wrong'd your creditors? Or your own family? How often?

Have you been guilty of usury in the loan of money? How often?

Have you put off false money? How much? How often?

Have you caus'd any damage to your neighbour in his house, cattle, or other goods? How often?

Have you profess'd any art, or undertaken

any business without sufficient skill or knowledge? And what prejudice has your neighbour suffer'd from it?

Have you bought or receiv'd stolen goods? Or taken of those that could not give, *&c.*? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? And to what prejudice? Or have you broken your promises in matters of consequence?

N.B. That in all sins of injustice whereby one has done any wrong to one's neighbour, either in his person, or in his goods, or in his character, honour, or good name, one is strictly obliged to make him full satisfaction and restitution, if it lie in one's power: otherwise the sin will not be forgiven.

Have you then neglected or delay'd without just cause to make satisfaction and restitution, when it was in your power? How long?

8. Have you been guilty of lies? And whether in any matter of consequence? Or to the prejudice of any one? How often?

Have you been guilty of hypocrisy, or dissimulation? How often?

Have you entertain'd a bad opinion of your neighbour without grounds; or judg'd rashly of his actions or intentions? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation; either by saying of him what is false or uncertain; or by publishing what is secret? How often have you done so? Before how many? You are obliged to make restitution.

Have you willingly given ear to detraction? Have you taken pleasure in it? Or any way encouraged it? Or not hinder'd it when you might? How often?

Have you prejudiced your neighbour's honour by reproaches and affronts? Or robb'd him of the peace of his mind by scoffs and derision? How often?

Have you by carrying stories backwards and forwards, or any other way, caus'd misunderstanding or quarrels betwixt neighbours? How often? And to what prejudice?

Here also judges, lawyers, solicitors, &c. ought to examine themselves what injustices they may have been guilty of in judging or managing causes, &c. as well as accusers, witnesses, &c.

9. Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavour'd to resist them? How often?

Have you entertain'd with pleasure the thoughts of saying or doing any thing, which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

10. Have you desired your neighbour's loss or misfortune; or any publick calamity, that you might be the gainer by it? How often?

Have you desired your neighbour's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing, or otherwise wronging him if it lay in your power? How often?

11. As to the capital sins; have you been guilty of *pride* or complacency in yourself, or contempt of others? Or of *vain-glory*, by doing your good actions for the procuring esteem? Or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating or drinking to excess; so far as considerably to prejudice or endanger either your health or reason? How often? And with what scandal?

Have you made others drunk? Or sought to make them so? Or gloried in having made them so? How often?

Have you gloried in any other sin whatso-

ever? How often? And before what company? And what sin?

Have you envied or repined at your neighbour's good? Or rejoiced at his harm? How often?

The rest of the capital sins have been examined above.

Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

A PRAYER

Taken out of Mr. Gother's Works, for obtaining Contrition

I HAVE now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased thy divine majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance must be thy free gift, and if it comes not from the hand of thy mercy, all

my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God: permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift descending from thee the father of lights, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more receiv'd into the number of thy servants. Through Jesus Christ our Lord. *Amen.*

A MEDITATION BEFORE CONFESSION

IN ORDER TO STIR UP IN THE SOUL A HEARTY SORROW FOR HAVING OFFENDED GOD

CONSIDER, 1st, my soul, that God is thy first beginning from whom thou hast receiv'd thy whole being; that he has made thee for himself, and for a happy eternity, and sent thee into this world, to the

end that by loving and serving him thou might'st merit this happy eternity. Ah! how little hast thou hitherto thought either of thy first beginning, or last end! How little hast thou corresponded to the only end for which thou camest into the world! How little hast thou loved thy soveraign good! Ah, what empty toys and trifles have hitherto taken up thy thoughts! Ah, wretched husks of swine, which thou hast loved more than God! Repent and amend.

CONSIDER, 2dly, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherish'd in thy breast. Mortal sin is so great an evil, so black, so odious and hideous, that hell itself has nothing worse. 'Tis the greatest of all evils, infinitely opposite to the soveraign good. This dismal poison changed in a moment innumerable angels into ugly devils: this same is the bane of the whole world; and daily crowds hell with innumerable souls. This cursed stain is the fuel which nourishes that everlasting fire, and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been all this while thou hast been in sin! Thou hast been all this while a very monster of filth and ugliness; odious and abominable to God and his angels. The foulest creature upon earth is certainly a beauty in comparison with a soul in sin; and couldst thou but see thyself as thou art

in this state, the very sight would strike thee dead. Ah, detest then so great an evil, and abhor it from thy heart: and spare no pains to get rid of it.

Consider, *3dly*, the multitude of thy sins; and how from thy first coming to the use of reason till this very hour, thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah, how early didst thou turn thy back upon him! How quickly didst thou fall from the supreme good into the bottomless pit of sin and misery! Hast thou not defiled all the powers of the soul, and all the senses and members of the body, by manifold sins? Hast thou not perverted all the gifts of God by abusing them, and turning them to the offence of the giver? And yet all this while he has spared thee, whilst millions of others have been cut off in their sins; yea, are actually burning in hell for lesser sins than thou hast committed: he has with an admirable love watch'd over thee night and day, or the devil would have long since carried thee away. Alas! all the while thou hast been in sin there was but a hair's breadth betwixt thy soul and hell, *viz.* the slender thread of life, which thy God held in his hand, which thou hast so often provoked him to break, and if he had broken it, in that moment thou must have been in hell. Oh! love him then, and bless him for ever for his

forbearance and long-suffering. Heartily beg pardon for having so long a time, and so very often, abused his mercy and affronted his justice. Resolve to return to him now at least with thy whole heart, and beg that thou may'st never any more turn thy back upon him.

CONSIDER, 4*thly*, that death will be with thee very quickly; and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember that a death-bed repentance is but a poor chance: alas! they will certainly deceive themselves, that design to put upon God's justice, by living in sin, and dying in grace. Consider also the dreadful account thou must give immediately after death of all the sins of thy life; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears. Ah! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas! canst thou bear everlasting fire? Canst thou endure to burn for ever? and what a loss will it be to thee to lose for ever thy God, thy soveraign good, the fountain of all good. Ah! nothing but sin can rob thee of heaven, or condemn thee to hell. Renounce then so great an evil, and detest it for ever.

CONSIDER, 5*thly*, how good God is in himself, and how good he has been to thee. He is

an ocean every way infinite of goodness and perfection; a beauty so charming, as to ravish all that see him, and eternally fill their souls with inconceivable joy, delight and love. He is the inexhaustible source of all perfection, and of all being; and every good that is in any of his creatures, is from him, by him and in him. He is eternal, without beginning, ending, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein; his power, wisdom, mercy and justice are all infinite. And who art thou, my soul, that so great a God should set his heart upon thee? Ah! he has thought of thee from all eternity. He has loved thee from all eternity. He has prepared a happy eternity for thee. And how little hast thou thought of him! How little hast thou loved him! How frequently and how grievously hast thou offended him! But, O my good and loving God, I am now at least resolved by thy grace to do so no more. I have said, now I begin: oh! let this be the change of the right-hand of the most high.

Consider, 6thly, the innumerable benefits and favours thou hast received from God. He has given thee thy very being. He formed thy body in thy mother's womb, and created thy immortal soul to his own image. He kept thee from perishing by any one of those innumerable accidents, to which thou wert exposed for the space of nine months;

and brought thee safe to the waters of baptism, where he washed thee from sin, made thee his child, and heir to his kingdom. He provided for thee during thy helpless infancy and childhood. He gave thee an early knowledge of himself, and of his heavenly truths. He has favoured thee with many calls, inspirations and graces, beyond thousands of others. He has made thee a member of his church by a distinguishing mercy; he has admitted thee to his sacraments, and given himself to thee in the blessed Eucharist. He has borne with thy repeated treasons for a great many years; and has still been thy constant benefactor, notwithstanding all thy ingratitude. And is it possible, my soul, that thou shouldst still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, 7*thly*, how much thy Saviour Jesus Christ, the Son of God, has suffered for thy sins. His whole life was a continual suffering: but what dreadful torments did he endure for thee in his Passion and death! What a bitter agony in the garden of *Gethsemane!* What a bloody sweat! O the anguish of his sacred soul, which forced from his body this dismal sweat! O the heinousness of thy sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the love of thee he suffered all this. For thee he permitted himself to be betrayed and sold by one of his own disciples. For thee

he gave himself up to the hands of sinners, to be apprehended as a malefactor, bound, beaten and abused; falsely accused, and unjustly condemned; muffled, spit upon, and loaded with all manner of reproaches; forsaken by all his friends, and denied by the chief of his apostles; exposed all the night, and all the day, to the insults and scoffs of his enemies, to the insolencies of the mob and of the soldiers; cloathed in a fool's garment, judged to be worse than a *Barabbas;* rent and torn with whips and scourges; crowned with thorns; derided as a mock king; vested with a purple garment, and a scepter of a reed; condemned to a disgraceful death; loaded with a heavy cross laid upon his wounded shoulders; drenched with gall and vinegar; violently stript of his cloaths, which now clave fast to his wounds; stretched on the cross as on a rack, and nailed to it with gross nails drove through his hands and feet; hoisted up into the air betwixt two thieves, and there, in most bitter torments and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah! how much then have thy sins cost this innocent Lamb of God! Ah! how dearly has he loved thee! since in the midst of all his tortures he had thee in his heart, and even then was pleading thy cause with his eternal Father, when thy sins were crucifying him? Grieve then, my soul, for having offended so

good a God; grieve that thou grievest so little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalene*, and strive to wash them with thy tears.

AFFECTIONS AND RESOLUTIONS

MY Lord, and my all, I am confounded at the multitude and enormity of my offences against so good a God, I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee! Alas! what shall I now do, O Lord? what shall I say? but, with the humble publican, strike my breast, and cry out to thee, *O God be merciful unto me a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea: but thy mercies are more innumerable than my sins. O ocean of mercy, have compassion on a poor miserable sinner, and make me now at least a true penitent.

Father, I have sinned against heaven and in thy sight; and am not worthy to be called thy child: oh, receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily sorry for all the sins I

have committed against thy infinite goodness. O that I could worthily lament them even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my sins and ingratitude?

O that I had never offended my God! O that I had never sinned! Happy those souls, who have never lost their baptismal innocence! Ah sweet Jesus, that I had been so happy!

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

O that I could now, like *Magdalene*, present myself at the feet of my Saviour! O that I could wash them with my tears! Oh! suffer me, dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just but sinners to repentance: look down upon me a poor miserable sinner; and draw me now powerfully to thee by thy grace.

I know thou willest not the death of the sinner, but that he be converted and live: O let me no longer remain dead in my sins! O let me now at least begin to live to thee! Create a clean heart in me, O God; and renew a right spirit within my bowels. O grant that I may now serve thee in good earnest! O let this be the change of the right-hand of the most high!

Thou hast made me, O my God, and redeemed me by thy precious blood. O despise not the work of thy hands! O let not thy blood be spilt for me in vain!

Too late have I known thee, O ancient truth! Too late have I loved thee, O ancient beauty! Too long have I gone astray from thee! From this moment, O my soveraign good, I desire to be for ever thine. O let nothing in life or death ever separate me from thee any more!

O divine lover of penitent souls, give me henceforward a contrite and humble heart: oh! I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O divine love, how little art thou known in this wicked world; how little art thou loved! Come now to me, and take full possession of my whole heart and soul for time and eternity. Thy mercy has been infinite in bearing so long with such an ungrateful sinner, as I have been; and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the

rest, that henceforward, by thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and Passion of thy only Son; hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins: O rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous occasions; and to take proper measures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God; and if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N.B. Here it is proper that the penitent should think upon the measures he must take for an entire amendment of life for the time to come; considering well what have been the occasions of his sins? What circumstances are apt to be dangerous to him? What precautions he must take against those dangers for the future? What pious exercises he must daily make use of; such as prayer, meditation, spiritual reading, &c. when, and how often, frequent the sacraments, &c.

When the penitent finds himself heartily sorry for having offended God, and fully determined for the time to come to amend his life, and avoid all mortal sins, and the occasions of them; he may then go to confession, in which he may follow this method:

THE METHOD OF CONFESSION

1. THE penitent kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing, *Pray father, give me your blessing, for I have sinned.* Then he says the *Confiteor* in *Latin*, or in *English*, as that is *meâ culpâ*, &c., *through my fault*, &c.

2. After this he accuses himself of his sins, either according to the order of God's commandments, or such other order as he finds most helpful to his memory: owning after each sin the number of times that he has been guilty of it, and such circumstances as may very considerably aggravate the guilt, but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

3. After he has confessed all that he can remember, he may conclude with this or the like form: *For these and all other my sins which I cannot at this present call to*

my remembrance, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of you my ghostly father: and so he may finish his *Confiteor*, and then give attentive ear to the instructions and advices of his confessor, and humbly accept of the penance enjoin'd by him.

. Whilst the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him here upon earth.

. After confession let the penitent return to his prayers; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him like the prodigal child returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging grace that he may put them in execution.

. Let him be careful to perform his penance in due time, and in a penitential spirit.

A PROTESTATION

RECOMMENDED BY ST. FRANCIS DE SALES, TO BE MADE BY THE PENITENT IN PRESENCE OF HIS DIRECTOR, BY WAY OF ENGRAVING IN HIS SOUL A FIRM RESOLUTION OF SERVING GOD

1. I N. N. placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me a most unworthy and wretched creature, whom he has made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but above all, having considered the incomprehensible sweetness and clemency with which this most good God has so graciously spared me in my iniquities, so frequently called upon me, inviting me to amendment, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty and infidelity, whereby, deferring my conversion, and despising his graces, I have so unadvisedly offended him: having moreover considered that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God to be his child; and that contrary to the profession

then made in my name, I have, so many times, so execrably and detestably profaned and violated all the powers of my soul and senses of my body, applying and employing them against his divine majesty: at length returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess and avow myself lawfully attainted and convicted of high treason against his divine majesty, and guilty of the death and Passion of Jesus Christ, by reason of the sins I have committed, for which he died, and suffered the torments of the cross; so that consequently I am worthy to be cast away and damned for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested from the bottom of my heart, and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace and mercy, with an entire absolution from my offences, by virtue of the death and Passion of the same Saviour and Redeemer of my soul: on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of my allegiance made in my behalf to God at my baptism; renouncing the devil, the world and the flesh; abominating their horrible suggestions, vanities and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my

most gracious and merciful God, I desire, deliberate, purpose and resolve irrevocably to serve and love him now and for ever. And, to this end, I give and consecrate to him my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting that I will never more abuse any part of my being against his divine will and soveraign majesty; to whom I offer up and sacrifice myself in spirit, to be perpetually a loyal, obedient and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

3. But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress in anything whatsoever, this my purpose and resolution; I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy without any delay or protraction whatsoever. This is my will, intention and resolution, inviolable and irrevocable which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in the sight of the whole triumphant Church, and in the face of the Church militant my mother, who hears this my declaration in the person of him, who, as her officer, hears me in this action.

4. May it please thee, O my eternal God

almighty and gracious, Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odour of sweetness. And as it has pleased thee to give me the inspiration and will to do this; so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit: so I acknowledge and adore thee now and for ever. Live O Jesu.

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION

1. LET *a man prove* or *try himself*, says St. *Paul*, 1 Cor. xi., *and so eat of that bread*, &c. This proving or trying one's self, is the first, and most necessary, preparation for the holy communion: and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed; and to apply a proper remedy to them by sincere repentance and confession: lest otherwise approaching to the Holy of Holies with a soul defiled with the guilt of mortal sin, we become *guilty of the body and blood of* Christ, *and receive judgment in ourselves, not discerning the Lord's body*, 1 Cor. xi. For this

reason we go to confession before communion, in order to clear our souls from the filth of sin.

2. The person that is to receive the Blessed Sacrament must be also *fasting*, at least from midnight, by the Command of the Church, and by a great ancient and apostolical tradition, ordaining that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence if through inadvertence, or otherwise, a person has taken any thing, tho' never so little, after twelve o'clock at night, he must by no means receive that day; excepting the case or danger of approaching death, when the Blessed Sacrament is received by way of *Viaticum*.

3. Besides this preparation of confession and fasting, the person that proposes to go to communion, must endeavour to use all the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end I recommend to him:

First, to think well on the great work he has in hand; to consider attentively, who it is he is going to receive, and how far he is from deserving such a favour; and to implore with fervour and humility God's grace and mercy. And this should be the subject of his meditations and prayers,

for some days beforehand; and more particularly the night before his communion, and the morning he receives.

Secondly, to propose to himself a pure intention, *viz.* the honour of God, and the health of his own soul, and in particular, that by worthily receiving Christ in this heavenly sacrament, he may come to a happy *union* with him, according to that of St. *John* vi. 56. *He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.*

Thirdly, to meditate on the sufferings and death of his Redeemer: this sacrament being instituted to this end, that we should *shew forth the death of Christ until he comes*, 1 Cor. xi.

Fourthly, to prepare himself by acts of virtue, more especially of *faith*, *love* and *humility*: that so he may approach to his Lord, with a firm *belief* of his real presence in this sacrament, and of that great sacrifice which he heretofore offer'd upon the cross for our redemption, of which he here makes us partakers; with an ardent affection of *love* to him who has loved us so much, and who out of pure love gives himself to us: and with a great sentiment of his own unworthiness and sins, join'd with a firm confidence in the mercies of his Redeemer.

A MEDITATION BEFORE COMMUNION

DIVIDED INTO SEVEN POINTS, WHICH MAY SERVE AS A SEVEN DAYS' PREPARATION FOR THE BLESSED SACRAMENT

1. CONSIDER, *first*, that Jesus Christ our Lord, whom we receive in this blessed sacrament, is call'd in scripture *the lamb that was slain from the beginning of the world*, *Apocalypse* XIII. 8. Because from the very beginning of the world there was no way of coming at God's mercy or grace but by faith in a redeemer to come, and by the merits of his future death and Passion. Hence Christ crucified was from the beginning of the world the great object of the devotion of the patriarchs and prophets; for him they constantly sighed; him they regarded in all their sacrifices; which were indeed so many figures of him, and of his death. All these figures were to have an end, when Christ himself, the very truth, in person came into the world, and offer'd himself upon the cross a sacrifice for the sins of the world. But still his death and Passion is to be the perpetual object of the devotion of all his children and servants even to the end of the world; not now as prefigured in

shadows and types, but as commemorated and celebrated in the Eucharistick sacrifice and sacrament, containing and exhibiting verily and indeed, that is, in very truth, our great high-priest and victim, Jesus Christ. For the ancient figures are now pass'd, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was best becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift that heaven itself has nothing greater. Embrace his love; but let it be with a suitable return of love. And see thou prepare thyself worthily to receive so great a visit: O take care to open wide thy heart, that it may be capable to hold those treasures which he brings with him, and which he desires to impart to thee.

Consider, *2dly*, the figures, by which God was pleas'd in the Old Testament to foreshew this sacrament: especially these three, the tree of life, the paschal lamb, and the manna from heaven. The tree of life, which God planted in the midst of the earthly paradise, had that excellent property, that

if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintain'd in a constant vigour, strength and health, and have never died. O how well does the blessed Eucharist answer this noble figure! In which we feed upon life itself in its very fountain; and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace, for the maintaining of the vigour, strength and health of the soul; that so we may never incur the second death, but may pass from life to life; from the life of grace to the life of glory, from life conceal'd under sacramental veils, to life seen and enjoy'd without shadow or change for all eternity. The paschal lamb, which was first offer'd in sacrifice to God, on the evening on which the children of *Israel* were delivered from the bondage of *Egypt*, and then was by God's command eaten by all the faithful, was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us; even that lamb which was first offer'd in sacrifice for our eternal redemption from the bondage of the infernal *Pharao*, and is now receiv'd by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a daily application of the fruit of it to our souls. O my soul, let us confidently run to this Lamb of God, who taketh away the sins

of the world! Let us receive with all affection this Christian *passover!* Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love! Let us sprinkle ourselves with this *blood of the New Testament*, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the *manna* from heaven, with which the children of *Israel* were wonderfully fed during their forty years sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries, which comes down from heaven in order to carry us up to heaven, that true land of promise, the land of the living, and which nourishes our souls to life eternal. O! heavenly manna, O! bread of angels, let my soul always hunger after thee. Thou art my true and only support during this my mortal pilgrimage. O! give me a loathing for all these husks of swine, with which this deluded world seeks to amuse me! O! let me ever relish thy hidden sweetness!

CONSIDER, *3dly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole Passion and death of Christ is solemnly acted, as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself as slain to his

eternal Father ; and his blood most powerfully pleads in our behalf. Here the *death* of our Lord, the fountain of all our good, plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension are display'd. Here we receive an assurance of the share that we have in Christ, and in his redemption. Here we partake of his *body* and of his *spirit*. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their Head, in a sacrament of union and love. Here in fine we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries so full of majesty and of love. The high-priest of the Old Testament was but once a year to enter into the inward sanctuary of the temple call'd the *Holy of Holies ;* and then not without diverse purifications and sacrifices, and a solemn fast of all *Israel :* see then how pure, how holy thou oughtest to be, who so often art admitted into the sanctuary of the New Testament, that is, to these divine mysteries sanctified by the presence of Jesus Christ himself, the true *Holy of Holies*, of which that *Jewish* sanctuary was but a shadow.

CONSIDER therefore, *4thly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus Christ himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth: let no proud thoughts of opposition arise in thee against this admirable sacrament: captivate thy understanding to the obedience of faith: build thyself upon the express words of truth itself, so often repeated in holy writ; and upon the express declaration of the Church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend; and that no effort of mercy and love can be too great for him who has died for love. See then what thy devotion ought to be in consequence of this belief; what profound *reverence* to so great a Lord, who lies conceal'd in these tremendous mysteries; what *purity* of conscience in order to approach worthily to purity itself; what *humility*, what *love*, when thou art admitted to his embraces? CONSIDER, *5thly*, how many ways thy Lord and thy God, the soveraign good, who delights to be with the children of men, *Prov.* viii. 31, communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all

thy miseries: in his death, he gave himself to be thy ransom: in this heavenly sacrament, he gives himself to be thy food, the comfort and support of thy exile: and in his kingdom above, he designs to give himself for thy eternal reward. O! what can he do more to testify his love to thee? As wise as he is, he cannot contrive any thing better for thee; as powerful as he is, he cannot do more for thee than give thee himself. O how true is that saying of the beloved disciple, that *God is love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm; such a wretched sinner as I am? There can be nothing good in me, but what is thy gracious gift: and, alas! I fear I have hitherto abused all thy gifts: 'tis then thy own pure goodness alone that can make thee love me; and thy pure love alone that can make thee communicate thyself to me. O let me then be no longer ungrateful to thy love! Let that divine fire which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. O send it now into my soul, that it may prepare thee a suitable lodging there! O! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, *ably*, who it is that thou art to receive in this blessed sacrament; and who thou art that presumest to approach him.

He is the great king and maker of heaven and earth, and the whole creation is a mere nothing in his sight; what a little atom then art thou, compared to him! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory, &c. And thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity: and thou art the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite majesty, and, unclean as we are, to touch and receive the holy of holies? *Oza* was struck dead for irreverently touching the ark of the covenant; the *Bethshamites* for irreverently looking on it; and *Nadab* and *Abihu* for offering incense before it with unhallowed fire: now, what was this ark (in which were only reposited the tables of the law) in comparison with the Lord and giver of the law, whom we here approach to? When God was about to give the law, the children of *Israel* were commanded to be purified, and to keep themselves chaste; and nevertheless to keep their distance from the mountain, where the Lord appeared in thunder and lightning: only *Moses* was permitted to ascend to the mountain's top, to converse with the divine

majesty, or rather with an angel speaking in his person. And how shall we with so little purity dare approach this immense deity, this *consuming fire?* St. *Paul* assures us, 1 Cor. xi., that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth *judgment to himself not discerning the body of the Lord:* how then shall we the most *unworthy* of all sinners presume to receive this Lord of glory? Must we then stay away till we have the presumption to think ourselves *worthy?* No certainly: for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own *unworthiness.* Or must we, thro' awe and fear of so great a majesty, abstain for ever from partaking of these tremendous mysteries? No: for it is no less certain death, to stay away from this fountain of life, than to come to it unworthily. What then must we do, my soul? We will not run away from our soveraign good: no, we will run to him. But it shall be like the humble publican, like the poor prodigal returning home, like the penitent *Magdalene:* such as these he never rejects: it shall be with a contrite and humble heart, which he never despises: it shall be with an entire confidence in his infinite goodness and mercy; for no one ever hoped in him, and was confounded. O grant us, dear Lord, to approach thee with these happy dispositions! And since thou art pleased to in-

vite thyself into so poor, so mean, so wretched a cottage as this of my breast; be pleas'd to send in thither beforehand those graces, those virtues, that devotion which may prepare the place for thee. For thou knowest that of myself I can do nothing.

CONSIDER, *7thly*, the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. *The bread that I will give*, says our Lord, St. John vi., *is my flesh for the life of the world:* and again, *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day:* and again, *He that eateth my flesh and drinketh my blood abideth in me, and I in him:* and, *He that eateth me shall live by me:* and, *He that eateth this bread, shall live for ever.* Wheresoever our Lord comes, he carries about with him all the treasures of life; that is, all grace, charity and sanctity; and on his part is ever ready to open these treasures, and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion, to him who is the fountain of life, grace and sanctity? Here we receive the bread of life for the food and nourishment of our souls: here we meet with a constant supply of sanctifying grace, to repair the daily decays caus'd

by our infirmity and corruption; to give us new strength and vigour to walk on in our way thro' the wilderness of this world to the mountain of God; and to make us continually grow in virtue; till we come to a perfect man, to the measure of the age of the fulness of Christ. Here our lesser sins are forgiven us, and we receive a soveraign antidote against the greater. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like *Magdalene* at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, O Christian souls, which in some measure makes you enjoy heaven upon earth. If you love Jesus Christ, run to his embraces: if you love yourselves, run to your soveraign good. But see it be with due preparation; and most especially, with faith, with fear, and with love.

A PREPARATORY PRAYER

CONTAINING THE CHIEF ACTS OF DEVOTION PROPER BEFORE COMMUNION

1. Direct your Intention

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and

blood in this heavenly sacrament, for thy honour and glory, and the good of my soul; I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee like *Magdalene*, that I may be deliver'd from all my evils, and embrace thee my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforward abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

2. Commemorate the Passion of Christ

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betray'd and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crown'd with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death; together with thy glorious resurrection, and triumphant ascension. I adore thee, and give thee thanks for all that thou hast done and suffer'd for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offer'd for us.

3. Make an Act of Faith

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity: I believe that thou my Saviour, true God, and true man, art really here with all thy treasures; that here thou communicatest thyself to us; makest us partakers of the fruit of thy Passion; and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy Word, and by thy Church.

4. Conceive a great Fear, and humble yourself

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a majesty, so filthy a sinner to such infinite purity and sanctity? Alas! my soul is covered with an universal leprosy; and how shall I presume to embrace thee? My whole life has been nothing but misery and sin; and, 'tis only by thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee; how much less to receive thee within my breast? I tremble at the sentence of thy apostle, that he that re-

ceives unworthily receives his own damnation; for I cannot but acknowledge myself infinitely unworthy: nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. 'Tis in this mercy, which is above all thy works, I put my whole trust, and 'tis in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart; for this, I know, thou wilt never despise.

5. Make an Act of Contrition

Lord, I detest with my whole heart all the sins by which I have ever offended thy divine majesty, from the first moment that I was capable of sinning till this very hour: I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life-time; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me: O let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace, I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and, accord-

ing to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

6. Make an Act of Divine Love

O sweet Jesus, the God of my heart, and the life of my soul; as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve, I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire, so to love thee: 'tis nothing less than infinite love that brings thee to me; O! teach me to make a suitable return of love.

7. Humbly beg God's Grace

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how un-

worthy I am of this infinite favour; and thou alone canst make me worthy. O! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, cloath it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to chuse for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not by my unworthiness be perverted to my damnation. O! never let me be guilty of thy body and blood by an unworthy communion! For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil: O! rather let me die ten thousand deaths than thus presume to crucify thee again!

8. Implore the Prayers of the Blessed Virgin and of the Saints

O all you blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever-blessed Virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assis-

tance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

At the time of communion, go up to the rail and take up the cover, and hold it before you. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with head bowed down, as from the hand of the invisible high-priest, whom you are going to receive.

When the priest holds up a particle of the Blessed sacrament, with those words, *Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with a lively confidence in the merits of his death and Passion, that he would take away your sins.

When the priest repeats three times *Domine non sum dignus, &c., Lord, I am not worthy thou shouldest enter under my roof, speak only the word and my soul shall be healed*, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins, but let this be joined with a

lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

When the priest gives you the Blessed Sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen,* receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip; that the priest may conveniently convey the Blessed Sacrament into your mouth; which being done, shut your mouth, let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger in your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down. And then return to your place, and endeavour to entertain as well as you can the guest whom you have received.

Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great

abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion: 1st, to cast yourself down in spirit at the feet of your Lord, whom you have received, to adore him, praise him, and give him *thanks*, for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2*dly*, to make an *offering* of your heart and soul, and of your whole being to him, that you may henceforward love him and serve him for ever. 3*dly*, to present him your *petitions* for all the graces that you stand in need of, and to make good use of this favourable opportunity to pray heartily for yourself, and for your friends, and for the whole world.

ASPIRATIONS AFTER COMMUNION

TAKEN OUT OF THE PARADISE OF THE SOUL, SECT. 5

BEHOLD, O Lord, I have thee now, who hast all things: I possess thee, who possessest all things, and who canst do all things: take off my heart then, O my God

and my all, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the soveraign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood: and I am that sick man, whom thou camest from heaven to heal. O heal my soul, for I have sinned against thee.

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood. Take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, untill thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world; enlighten my eyes that I may never sleep in death.

O fire ever burning and never decaying, behold how tepid and cold I am: inflame my reins and my heart, that they may burn with thy love. For thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

O king of heaven and earth, rich in mercy, behold I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me and enrich me. O help me, my God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and my God, behold I am thy servant: give me understanding, and excite my affection, that I may henceforwards in all things know and do thy holy will.

Thou art the Lamb of God, the lamb without spot, who takest away the sins of the world: O take away from me whatever is hurtful to me and displeasing to thee; and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love and all my joy: thou art my God and my all: thou art the portion of my inheritance and of my chalice: thou art he that will restore my inheritance to me.

O my God and my all, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

ACTS OF DEVOTION, PRAISE AND THANKSGIVING AFTER COMMUNION

O MY sweet Jesus, my creator, and my redeemer, my God and my all, whence is this to me that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? O that I could give thee a hearty welcome! O that I could entertain thee as I ought! Thy loving-kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth, I have held him, and will never let him go:* but the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself like *Magdalene*, and wish that like her thou couldst wash them with thy tears: O that thou couldst be so happy!

But, first, bow down thyself with all thy powers, to adore this soveraign majesty, which has vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning and last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite deity. Then pour

thyself forth in his presence, in praise and thanksgiving, according to thy best; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

O! what return shall I make to thee, O Lord, for all that thou hast done for me? Behold, when I had no being at all, thou hast created me: and when I was gone astray, and lost in my sins, thou hast redeemed me by dying for me: all that I have, all that I am is thy gift; and now after all thy other favours thou hast given me thyself: blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end: but thy tender mercies, thy bounty and goodness to me are above all thy works: these I desire to confess and extoll for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, my soul, and see thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me, and so in some measure supply for what is due from me. But as all this still falls short

of what is owing to thee from me for thy infinite love; I offer to thee, O eternal Father, this same Son of thine which thou hast given me, and his thanksgiving, which is of infinite value; and this I am sure thou wilt accept of. Look not then upon my insensibility and ingratitude; but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make to thee.

N.B. Here also might be recited the *Canticle of the three Children*, *Benedicite*, &c., the *Te Deum*, and some of the *Psalms of Praise*, which are found among the devotions for *Sunday* mornings.

AN OBLATION AFTER COMMUNION

O FATHER of mercies, and God of all consolation, how hast thou loved us! to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls. What can I, a wretched creature, return to thee for this infinite charity? Verily, nothing else, but this same beloved Son of thine, whom thou hast given to me, and surely couldst give me nothing greater or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well-pleased; him whom thou hast lovingly delivered up to death for me; and given me in this most

holy sacrament, which we frequent for the everlasting memorial of his death. He is our high-priest and victim: he is the propitiation for the sins of the whole world: he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life: and for the sake of his sacred Passion have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all thy benefits bestowed on me and all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church; and the refreshment and comfort of all thy faithful living and dead. Through the same Lord Jesus Christ thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself; I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering, in acknow-

ledgement of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what upon a thousand titles is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, tho' it be thy own already; thou askest nothing but my heart, and this I here most willingly offer thee: O be pleased to accept of it, and make it wholly thine for ever! I offer thee here my whole being, my body with all its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever: O! sanctify and consecrate eternally to thyself this mansion which thou hast this day chosen for thy abode. I give thee my memory, that it may be ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

PETITION AFTER COMMUNION

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness

and mercy, and hoping, like *Zaccheus*, to obtain thy benediction. But alas! with how little preparation? With how little devotion? From my heart I beg pardon for my great unworthiness and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. Oh! wash them all away with thy precious blood: for thou art the Lamb of God that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good: thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature; and branches out into so many vices, so much pride and vanity, so much passion and envy; so much covetousness and worldly solicitude; so much sensuality and concupiscence: oh, who can heal all these my evils, but thou the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a soveraign medicine for all my infirmities, and a soveraign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light: drive away the corruption and *malice* of my will, by the fire of divine

love and charity: restrain all the motions of *concupiscence*, and all the irregular sallies of passion, that they may no more prevail over me; and strengthen my *weakness* with heavenly fortitude: destroy this hellish monster of self-love with its many heads; or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day: cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion: stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are lock'd up in thee: these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament; and thou takest an infinite pleasure in opening them to us, to inrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy

gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity. Teach me by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence: teach me to love my friends in thee, and my enemies for thee: grant me to persevere to the end in this love; and so to come one day to that happy place where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on thy whole church, and on all the clergy and religious, men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all Christian people. Convert all unbelievers and sinners, and bring all stray'd sheep back to thy fold; particularly have mercy on *N.* and *N. &c.*

O Blessed Virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all you angels and saints, citizens of heaven, join also your prayers with mine. You ever stand before the throne, and see him face to face, whom I here receive under veils: be ever mindful of me, and obtain from him and through him, that with you I may bless him and love him for ever. *Amen.*

N.B. That upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure you have received: for 'tis a common trick of the devil, on the day that a person has been at communion, to fling some stumbling-block in their way to raise them to passion, or disturb their peace; or draw them aside from their devotions by worldly distractions or diversions; and therefore Christians must be upon their guard on these occasions, and by retirement, recollection and prayer give time to the grace which they have received to sink into their souls, and take deep root there. And let them remember that they have re-

ceived this fresh supply of divine grace, to the end that they may improve in every Christian virtue, and especially in the love of God; and may serve his divine majesty with a new vigour and fervour.

INSTRUCTIONS AND DEVOTIONS FOR THE SICK

1. IF you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of the fever, or the quality of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sins is often a more effectual means of recovery than any other.
2. If you have not your will already made, as in prudence you ought, let this also be done in the beginning of your sickness, that so having settled your temporal affairs, you may apply your soul, without disturbance, to the spiritual.
3. Engage your best friends to give you timely notice, if your distemper be

dangerous, and not to flatter you with hopes of life, when there are little or no grounds for hopes. Make the best use you can of that time which perhaps is to be your last. Admit of but few visits, nor of any other discourse, but such as may be for your soul's profit.

4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness: forgive all those who have any way injured you, and ask pardon of those whom you have injured.
5. Receive your sickness from the hand of God, with a perfect resignation to his holy will, as a just punishment of your offences; frequently offer yourself up to him, and beg that he would give you patience and sanctify your sufferings, and that he would accept of all your pains and uneasinesses in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.
6. Often procure some friend to read to you such prayers as are most affective, and most proper for your present condition: especially the penitential psalms, the litanies, acts of the love of God, of patience and resignation, &c.
7. Have the crucifix, or a picture of Christ

crucified, always before your eyes: think often upon his Passion; hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. Aim, as much as you can, at a penitential spirit, during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. *Augustine* used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a *penitent*.

A PRAYER PROPER TO BE DAILY REPEATED IN TIME OF SICKNESS

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. 'Tis thy will it should be thus with me, and therefore I submit: thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. For I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why shall I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways;

I have truly deserved thy punishments, and therefore I have no reason to complain of thee, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes: deal not with me therefore according to my sins, neither punish me according to my iniquities; but according to the multitude of thy most tender mercies, have compassion on me. O let thy justice be tempered with mercy; and let thy heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets and difficulties of my sickness; and that I may chearfully accept them as the just punishment of my offences: preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee. And if this is to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect, or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity; that being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death

and Passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

SHORT ACTS OF THE MOST NECESSARY VIRTUES, PROPER TO BE INCULCATED IN THE TIME OF SICKNESS

LORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death: not my will, but thine be done: thy will be done on earth as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness: my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my redeemer, and sanctified by his Passion.

I adore thee, O my God and my all, as my first beginning and last end: and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health: I desire to join my heart and voice with the whole church of heaven and earth in blessing thee for ever.

I give thee thanks from the bottom of my heart for all thy mercies and blessings, bestow'd upon me, and thy whole church, thro' Jesus Christ thy Son; and above all, for thy

having loved me from all eternity, and redeem'd me with his precious blood: O! let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which thou hast reveal'd, and which thy holy Catholick Church believes and teaches: thou art the soveraign truth, who neither canst deceive, nor be deceived: and thou hast promis'd the spirit of truth to guide thy church into all truth. *I believe in God the Father Almighty*, &c. In this faith I resolve, thro' thy grace, both to live and die: O Lord, strengthen and increase this my faith.

O my God, all my hopes are in thee: and thro' Jesus Christ my Redeemer, and thro' his Passion and death, I hope for mercy, grace and salvation from thee. In thee, O Lord, have I put my trust; O! let me never be confounded!

O sweet Jesus, receive me into thy arms in this day of my distress; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul above all things: at least I desire so to love thee. O come now, and take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ. Oh! when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with

perfect charity for the love of thee. I forgive from my heart all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out all my iniquities.

O! who will give water to my head and fountains of tears to my eyes, that night and day I may bewail all my sins!

O! that I had never offended so good a God! O that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me.

I commend my soul to God my creator, who made me out of nothing; to Jesus Christ my Saviour, who redeem'd me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works: and I abhor all his suggestions and temptations. O suffer not this mortal enemy, O Lord, of my soul to have any power over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, mother of God, pray for us sinners now and at the hour of our death. O all you blessed angels and saints of God, pray for me a poor sinner.

It may be proper also in time of sickness to read to the sick person leisurely, and as he is able to bear it, the Passion of Christ, or some meditations on his Passion; as also the paraphrase on the Lord's Prayer, the *Miserere*, and the other penitential psalms; devout acts of contrition, *&c.* But not too much at once; for that might fatigue him, and do him harm.

A SHORT EXERCISE IN PREPARATION FOR DEATH, WHICH MAY BE USED EVERY DAY

1. MY heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner, it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy soveraign goodness, and repent me of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholick Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my soveraign good above all things, and to despise this miserable world: I desire to love my neighbour as myself for the love of thee; and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred body! O come now into my soul, at least by a spiritual communion! O grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy communions which shall be made in thy holy church even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy precious blood.

8. Holy virgin, mother of my God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. *Michael*, prince of the heavenly host, and thou my angel guardian, and you my blessed patrons, interceed for me and assist me in this last and dreadful passage.

9. O my God, I renounce all temptations of the enemy, and in general whatsoever may displease thee. I adore and accept thy divine judgments with regard to my soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be a Jesus

to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I render my soul into thy divine hands; receive it into the bosom of thy mercy. *Amen.*

PRAYERS FOR THE DEAD

The psalm *Miserere*, *Have mercy on me, O God*, &c., as *p.* 158, and the psalm *De Profundis*, *From the depths*, &c., as *p.* 162. At the end of each, instead of *Gloria Patri*, &c. say, *Eternal rest give to them, O Lord: and let perpetual light shine upon them.*

A PRAYER FOR ALL THE FAITHFUL DEPARTED

O GOD, the creator and redeemer of all the faithful; grant to the souls of thy servants departed, the remission of all their sins; that thro' pious supplications they may obtain that pardon which they have always desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Amen.*

A PRAYER UPON THE DAY OF A PERSON'S DECEASE, OR BURIAL

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called out of the world,

that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end: but command it to be receiv'd by thy holy angels, and to be carried to paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys: thro' our Lord Jesus Christ. *Amen.*

ANOTHER

WE beseech thee, O Lord, admit the soul of thy servant N. which this day has departed out of this world, into the fellowships of the saints, and pour forth upon it the dew of thy eternal mercy: thro' our Lord Jesus Christ, &c.

ON THE ANNIVERSARY DAY

O LORD, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: thro' our Lord Jesus Christ, &c.

A PRAYER FOR ONE LATELY DECEASED

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N., that being dead to the world, he may live to thee: and whatever he has committed in this life thro' human frailty, do thou of thy most merciful goodness forgive: thro' our Lord Jesus Christ, &c.

A PRAYER FOR A BISHOP OR A PRIEST

O GOD, who amongst thy apostolick priests hast rais'd thy servant *N.* to the dignity of a bishop [or of a priest], grant, we beseech thee, that he may be also admitted in heaven to their everlasting fellowship: thro' Jesus Christ our Lord, *&c.*

FOR FATHER AND MOTHER

O GOD, who hast commanded us to honour our father and mother, have mercy on the souls of my father and mother: and grant that I may see them in the glory of eternity: thro' our Lord Jesus Christ, *&c.*

FOR BRETHREN, RELATIONS, AND BENEFACTORS

O GOD, the giver of pardon, and lover of the salvation of men, we beseech thy clemency in behalf of our brethren, kinsfolk, and benefactors, who are departed this life, that by the intercession of the Blessed Virgin *Mary*, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: thro' our Lord Jesus Christ, *&c.*

FOR ALL THAT LIE IN THE CHURCH OR CHURCHYARD

O GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here or elsewhere, that have slept in Christ,

the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: thro' our Lord Jesus Christ, &c.

FOR A MAN DECEASED

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be receiv'd into the region of light and peace, and be number'd amongst the blessed: thro' our Lord Jesus Christ, &c.

FOR A WOMAN DECEASED

WE beseech thee, O Lord, according to thy great goodness, to shew mercy to the soul of thy servant, that being now deliver'd from the corruptions of this mortal life, she may be receiv'd into the inheritance of eternal bliss: through our Lord Jesus Christ, &c.

FOR MANY DECEASED

O GOD, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants; and grant them the remission of all their sins, that being delivered from the bonds of this mortal life, they may be admitted to life everlasting. Thro' our Lord Jesus Christ thy Son, &c.

A PRAYER, THAT MAY BE DAILY SAID BY A WOMAN WITH CHILD

O LORD God Almighty, creator of heaven and earth, who hast made us all out of nothing, and redeem'd us by the precious blood of thy only Son ; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils : grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for : and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious

to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish with all my heart that I had never committed them: I here offer myself to make what satisfaction I am able for them: and I most willingly accept of whatever I may have to go thro' in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and Passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: thro' the same Jesus Christ thy Son, our Lord. *Amen.*

THE LITANY OF OUR LORD AND SAVIOUR JESUS CHRIST

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesu, Son of the living God,
Jesu, splendor of the Father,
Jesu, brightness of eternal light,
Jesu, King of glory,
Jesu, the Sun of justice,
Jesu, Son of the Virgin *Mary*,
Jesu, whose name is called Wonderful,
Jesu, the mighty God,
Jesu, the Father of the world to come,
Jesu, the angel of the great counsel,
Jesu, most powerful,
Jesu, most patient,
Jesu, most obedient,
Jesu, meek and humble of heart,
Jesu, lover of charity,
Jesu, our love,
Jesu, the God of peace,
Jesu, the author of life,
Jesu, the example of all virtues,
Jesu, the zealous lover of souls,
Jesu, our God,
Jesu, the Father of the poor,
Jesu, the treasure of the faithful,
Jesu, the good Shepherd,
Jesu, the true light,
Jesu, the eternal wisdom,
Jesu, infinite goodness,
Jesu, the way, the truth, and the life,

Have mercy on us.

Jesu, the joy of angels,
Jesu, the king of patriarchs,
Jesu, the inspirer of prophets,
Jesu, the master of the apostles,
Jesu, the teacher of the evangelists,
Jesu, the strength of martyrs,
Jesu, the light of confessors,
Jesu, the spouse of virgins,
Jesu, the crown of all saints,
Be merciful unto us. *Spare us, O Lord Jesu.*
Be merciful unto us. *Hear us, O Lord Jesu.*
From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of thy holy inspirations,
Thro' the mystery of thy most holy incarnation,
Thro' thy nativity,
Thro' thy divine infancy,
Thro' thy sacred life,
Thro' thy labours and travels,
Thro' thy agony and bloody sweat,
Thro' thy cross and Passion,
Thro' thy pains and torments,
Thro' thy death and burial,
Thro' thy glorious resurrection,
Thro' thy admirable ascension,
Thro' thy joys and glory,
In the day of judgment,

Have mercy on us.

Lord Jesu, deliver us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord Jesus.*
Christ Jesus hear us, Christ Jesus graciously hear us.

Let us pray

O LORD Jesus Christ, who hast said unto us, Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; grant, we beseech thee, to our most humble supplications the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

O DIVINE Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love, who livest and reignest world without end. *Amen.*

O GOD, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth; who, with thee and the Holy Ghost, liveth and reigneth world without end. *Amen.*

THE LITANY OF OUR LADY OF LORETTO

Anthem

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and Blessed Virgin.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy *Mary*,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother untouched,
Mother most amiable,
Mother most admirable,
Mother of good counsel.
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,

Pray for us.

Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of *David*,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us. Christ, graciously hear us.

Anthem

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and Blessed Virgin.
℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

Let us pray

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an angel, may, by his Passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*
May the divine assistance remain always with us. *Amen.*
And may the souls of the faithful, thro' the mercy of God, rest in peace. *Amen.*

THE FIFTEEN MYSTERIES TO BE MEDITATED UPON IN SAYING THE ROSARY

THE five *JOYFUL* mysteries: 1. The annunciation of the angel *Gabriel*, and the incarnation of the Son of God in the womb of the Blessed Virgin. 2. The visitation of St. *Elizabeth*. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the purification of his blessed mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days, by his mother and her chaste spouse St. *Joseph*.

The five *DOLOROUS* or sorrowful mysteries: 1. The prayer of our Lord in the garden. His agony and sweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns, and abused by the soldiers. 4. His carriage of his cross. 5. His crucifixion and death.

The five *GLORIOUS* mysteries: 1. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the Blessed Virgin. 5. Her eternal felicity, and that of all the blessed in the kingdom of heaven.

℔ PRAISE GOD FOR

THAT NOW IS HAPPILY ENDED
THE PRINTING OF THIS EDITION
OF THE *GARDEN OF THE SOUL*
AFTER THE ORIGINAL VERSION
AT THE *BALLANTYNE* PRESS
FOR THE SOCIETY OF
SS. *PETER & PAUL*
IN THE FOURTH MONTH
OF THE YEAR OF OUR LORD
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